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Received June 5, 1860.











FABULÆ ÆSOPI SELECTÆ,

SELECT FABLES OF ÆSOP,

WITH

AN ENGLISH TRANSLATION

AS LITERAL AS POSSIBLE,

*Answering line for line throughout, the Roman and Italian characters being alternately used; so that it is next to an impossibility for the student to mistake.*

49890.1

THE SECOND EDITION IMPROVED

WITH A COMPEND OF LATIN PROSODY

BY JAMES ROSS,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN  
FOURTH NEAR ARCH STREET.

PHILADELPHIA:

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DISTRICT OF PENNSYLVANIA, *to wit:*

\*\*\*\*\*  
\* BE IT REMEMBERED, That on the seventh day of  
\* Seal. \* March, in the thirty eighth year of the independence of  
\* the United States of America, A. D 1813, JAMES ROSS,  
\* of the said district, hath deposited in this office the title of a  
\*\*\*\*\*  
book, the right whereof he claims as proprietor in the words  
following, to wit: .

“*Fabulæ Æsopi Selectæ*, Select Fables of Æsop, with an English Translation as literal as possible. Answering line for line throughout, the Roman and Italic characters being alternately used; so that it is next to an impossibility for the Student to mistake. The Second Edition improved with a compend of Latin Prosody by James Ross, Professor of the Greek and Latin Languages in Fourth near Arch street.”

In conformity to the act of the congress of the United States, intituled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned.”—And also to the act, entitled, “An Act supplementary to an act, entitled An Act for the encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

D. CALDWELL, *Clerk of the  
District of Pennsylvania.*

## PREFACE.

THE TRANSLATION of these select Fables of Æsop, made above sixty years ago by H. Clarke, and forming the ground work of THIS, was, for the time in which it was published, without dispute, excellent; but the changes, which the diction of the English language has sustained during so long a period, evidently point out not only the necessity of several *amendments*; but even that of a *more just translation*, whereby the Student may be able to understand properly the meaning of the words he expresses in construing: neither ought he ever to be accustomed to the use of obsolete words, nor those modes of speech, which accurate phraseology will not in an advanced stage of literature fully vindicate; accordingly,

In this TRANSLATION, much care and pains have been taken to discover, and remove some obsolete words, inaccuracies, and errors in the Latin and English text of Mr. Clarke's Æsop.

To render the *Book* still more useful to Students, by instructing them in the early stages of their learning how to pronounce well, the *signs of quantity* are added; so that even the most awkward, if they are not egregiously careless, cannot possibly trip: this must be considered by all, who wish to become true scholars, a very needful improvement.

Acknowledgments of obligation are justly due to Mr. JAMES G. THOMSON, the Professor of languages in the University, for his assistance in revising the proof-sheets of this work.

THE EDITOR.

North Fourth-street, No. 44.

March, 1814.

## A COMPEND OF LATIN PROSODY.

### *Rēgŭla generālēs.*

Vocālis ante vocālem est *brēvis*, e. g.—redēo.  
Vocālis ante duas consōnās est *longa*,—vētus.  
Diphthongi omnes sunt *longa*,—quæro.  
Derivāta Diphthongis sunt *longa*,—inquīro.  
Compōsitā ex brevibus sunt *brēvia*,—occīdit.  
Compōsitā ex longis sunt *longa*,—occīdit.  
Monosyllābā finītā vocali sunt *longa*,—ā, sē, dē.  
Syllābæ contractæ sunt *longa*,—īdem.  
I et o mediæ brevēs—omnīpōtens, Argōnauta.  
Perfecta duplicata sunt brevīa—tētīgi, pēpŭli.  
Vocēs encliticæ sunt *brēvēs*,—quē-vē-nē.  
Finīta in b, d, l, r, t *brevīa* sunt,——sŭb.  
Omnia in m finīta *breviantur*,——amēm.  
Finīta in c, n, ās, ēs, ōs sunt *longa*,——hōc.  
Casūs omnes in ā sunt *breves*——rēgŭlā.  
Ablatīvi autem omnes in ā sunt *longi*,—rēgŭlā.  
Finītā in ě vocabŭla *brevīa* sunt,——dominē.  
Finīta in y sunt *brēvia*——Tīphy.  
Penultima Præterīti dissyllābi est *longa*—vīdi.  
Penultīma Supīni dissyllābi est *longa*,—vīsum.  
Finītā in īs pluralia *longa* sunt,——dōnīs.  
Finītā in ō singularia *longa* sunt,——donō.  
Crementum a in verbis est *longum*,—amābām.  
Crementum e in verbis *longum*——dōcēbām.  
Crementum o in verbis *longum*——amatōte.  
Crementum i in verbis est *breve*,——tēgīnus.  
Crementum u in verbis *breve*——possūmus.  
E ante-ram-rim-ro est *breve*,——texērām.  
E ante-ris et-re præsēntis est *breve*,—tegēr-īs-ē.  
E ante-ris et-re futūri est *longum*,—tegēr-īs-ē.  
E ante-runt et-re est *longum*,——texērunt.  
Finīta in i, et u sunt *longa*,——agrī, fructū.

# SELECTÆ

## FABULÆ ÆSOPI.

### SELECT

### FABLES OF ÆSOP.

This mark  $\bar$  denotes that the syllable is *long*.  
 This mark  $\check$  denotes that the syllable is *short*.

#### FABLE I.

*De GALLO.*

**G** Allus, dum vertit  
 stercorarium, offendit  
 gemmam, inquiens, quid  
 rep̄rio rem tam nitidam?  
 Si gemmarius rep̄rissette,  
 nihil esset lætius  
 eo, ut qui sc̄iret  
 fr̄etium: quidem est  
 nulli usui mihi, nec æstimō  
 magni; imo equidem  
 mallem gr̄anum hor-  
 dei omnibus gemmis.

**MORALE.**

Intelligē per gemmam  
 artem & sapientiam; per gal-  
 lum, hōmīnem stōlīdum &

*Of the Cock.*

**A** Cock, whilst he turns up  
 a dunghill, finds  
 a jewel, saying, why  
 do I find a thing so bright?  
 If a jeweller had found you,  
 nothing would be more joyful  
 than he, as one who could know  
 the price: indeed it is  
 of no use to me, nor do I esteem it  
 at a great rate; nay indeed  
 I would rather have a grain of bar-  
 ley than all jewels.

**The MORAL.**

Understand by the jewel  
 art and wisdom; by the cock,  
 a man foolish and



*voluptarium; nec stulti amant liberales artes, cum nesciant usum earum; nec voluptarius, quippe voluptas sola placeat ei.* given to pleasure; neither do fools love the liberal arts, when they know not the use of them; nor a voluptuous man, because pleasure alone pleases him.

## FABLE II.

## De CANE &amp; UMBRA.

**C**ANIS trānans fluvium vehēbat carnem rictu; sōle splendente, umbra carnis lucēbat in āquīs; quam ille vīdēns, & avidē captans, perdidit quod erat in faucibus: itaq. percussus jactūrā & rei & spei, primum stūpuit; deinde rēcipiens animum sic elatravit: miser! mōdus deērat tuæ cupiditāti: erat sātis superque, nī dēsīpuisses. Jam, per tuam stultitiā, est minus nihilo tibi.

MOR.

Sit mōdus tuæ cupiditāti, nē amittās certa pro incertis.

## Of the DOG and the SHADOW.

**A** Dog swimming over a river was carrying flesh in his chops; the sun shining, the shadow of the flesh appeared in the waters; which he seeing, and greedily catching at, lost what was in his jaws: therefore struck with the loss both of the thing and of hope, at first he was amazed; afterwards taking courage thus he barked out: wretch! moderation was wanting to thy desire: there was enough, and too much, unless thou hadst been a fool. Now through thy folly, there is less than nothing for thee.

MOR.

Let there be moderation to thy desire, lest thou shouldst lose certain things for uncertain.

## FABLE III.

## De LUPO &amp; GRUE.

**D**UM lūpus vorat ovem, forte ossa hæsere in gulā; ambit, orat opem, nemo opitūlatur; omnes dicunt, eum tūlisse præmium suæ voracitātis: tandem, multis blanditiis

## Of the WOLF and the CRANE.

**W**Hilst a wolf devours a sheep, by chance the bones stuck in his throat; he goes about, asks help, nobody assists; all say, that he had gotten the reward of his greediness: at length, with much flattery

plūribusq. *prōmissis*, inducit  
grūem, ut, *longissimo*  
collo *inserto* in gulam,  
eximēret os infixum.  
*Vērūm* illūsit ei pētēnti  
*prāmium*, inqūiens, *ineptā*,  
ābī, *non habēs* sat, quōd  
vīvīs? *Dēbes* tuam vitam  
mīhi; *si vellēm*, *potēram*  
*præmordēre* tuum collum.

and many *promises*, he persuades  
the crane, that, her very long  
neck being thrust into his throat,  
she would pull out the bone fixed in it.  
But he played upon her asking  
a reward, saying, fool,  
go away, have you not enough, that  
you live? You owe your life  
to me; if I chose, I was able  
to bite off your neck.

MOR.

Quod *fācis* ingrā-  
to pērit.

MOR.

That which you do for the ungrate-  
ful is lost.

FABLE IV.

De RUSTICO &  
COLUBRO.

**R**USTICUS tūlit dōmum  
*colūbrum* rēpertum in  
nīve, *prope* enectum *frīgōre*;  
adjicit ad fōcum;  
*colūber* rēcīpiens vim,  
vīrusque, *deinde* non fērēns  
flāmmā, *infecit* omne tū-  
gūrūm sibilando. *Rusticus*  
corrīpiens *sudem* accurrit,  
& *expostulat* injuriā  
cum eo verbis verbēribusq.  
num rēferret has  
gratias? Num ērīpēret  
vītam illi, qui dēderat  
vitam illi?

MOR.

Interdum *fit*, ut  
*obsint* tibi, quibus  
tu *prōfuēris*; & ut merē-  
antur malē de te, de quibus  
tu mēritus sis bēnē.

Of the COUNTRYMAN and  
the SNAKE.

**A** Countryman brought home  
a snake found in  
the snow, almost dead with cold;  
he lays him to the fire;  
the snake recovering strength,  
and poison, and then not bearing  
the flame, filled all the cot-  
tage with hissing. The countryman  
snatching a stake runs up,  
and argues the injury  
with him in words and blows,  
whether he would return such  
thanks? Whether he would take  
life from him, who had given  
life to him?

MOR.

Sometimes it happens, that  
they are hurtful to you, whom  
you have profited; and that they de-  
serve ill of you, of whom  
you have deserved well.

## FABLE V.

De APRO &amp; ASINO.

**D**UM *iners* asinus *irrit-*  
*dēbat* aprum, *ille*  
*indignans frendēbat*. *Ign-*  
*vissime, fuēras* quidem  
*meritus* mālum; *sed etiamsi*  
*fuēris dignus pænā*, tāmēn  
*ego sum indignus*, qui\* *pun-*  
*niam* te. *Ridē tūtus*, nam  
*ēs tūtus ob inertiam*.

MOR.

Dēmus *opēram*, ut  
*cum audiamus*, aut *patīamur*  
*indignā nōbis*, nē *dicāmus*,  
aut *faciāmus indigna nobis*.  
Nam *mali & perditī ple-*  
*rumque gaudent*, si *quis-*  
*pīam bonōrum rēsistat*  
*iis*; *pendunt magni*,  
*se habēri dignos*  
*ultiōne*. *Imitēmur equos*,  
& *magnas bestias*, qui  
*prætērēunt oblatrantes*  
*canicūlos cum contemptu*.

\* Qui and the subjunctive mood are often construed by to.

Of the BOAR and the Ass.

**W**HILST the sluggish ass laugh-  
ed at the boar, he  
fretting gnashed his teeth. Most  
slothful wretch, you have indeed  
deserved evil; but though you  
had been worthy of punishment, yet  
I am unfit, to\* punish  
you. Laugh secure, for  
you are safe for your sluggishness.

MOR.

Let us use our endeavour, that  
when we hear, or suffer  
things unworthy of us, we may not say,  
or do things unworthy of us.  
For bad and lost men gene-  
rally are glad, if any  
one of good men would resist  
them; they value it highly,  
that they are accounted worthy  
of revenge. Let us imitate horses,  
and large beasts, who  
pass by barking  
curs with contempt.

## FABLE VI.

De AQUILA &  
CORNICULA.

**A**QUILA *nacta cochle-*  
*am, non quīvit ēruere*  
*piscem vi, aut arte*.  
*Cornicūla accēdens dat*  
*consilium, suadet subvōlare*,  
& *ē sublimi prācīpitare*,  
*cochlēam in saxa*; nam  
*fōre sic, ut cochlea*  
*frangātur*. *Cornicūla*  
*mānet humi, ut*  
*præstōlētur cāsūm*:

Of the EAGLE and  
the JACKDAW.

**A**N eagle having found a coc-  
kle, was not able to pull out  
the fish by force, or art.  
The jackdaw coming up gives  
counsel, persuades her to fly up,  
and from on high to throw down  
the cockle upon the stones; for  
it would be so, that the cockle  
would be broken. The jackdaw  
stays on the ground, that  
she may watch the fall:

*āquīla* *fraciſcit* the eagle throws it down;  
*teſta frangiſtur;* *piſcis* the ſhell is broken; the fiſh  
*ſubripiſitur a cornicūia;* is ſnatched away by the jackdaw;  
*elūſa aqūila dōlet.* the deluded eagle is ſorry.

MOR.

MOR.

*Nōli habēre fidem* Do not place confidence  
*omnibus et fac* in all men, and ſee that  
*inſpicias conſilium,* quod you look into the counſel, which  
*acceperis ab aliis;* you have received from others;  
*nam multi conſulti non* for many being conſulted do not  
*conſulunt ſuis con-* regard their de-  
*ſultoribus, ſed ſibi.* pendants, but themſelves.

## FABLE VII.

De CORVO &  
VULPECULA.

Of the Crow and  
the Fox.

**C**ORVUS nactus prædam,  
*ſtrepiſcit in ramis:*  
*vulpēcūla videt eum ge-*  
*ſtientem, accurrit: ‘vulpes,’*  
*inquit, ‘imfertit corvum*  
*plurima ſalūte. Sæpenumero*  
*audiveram, ſamam eſſe*  
*mendācem, jam exſterior re*  
*ipſa: nam, ut fortè præ-*  
*tereo hac, ſuſpiciens te in*  
*arbore, advolo, culpans*  
*ſamam: nam fama eſt, te*  
*eſſe nigriōrem pice, & video*  
*te candidiōrem nīve. Sane in*  
*meo judicio vincis cygnos,*  
*& eſ formōſior albā*  
*hedērā. Quòd ſi, ut ex-*  
*cellis in plumis, itā et*  
*vōce, equidem dicērem te*  
*reginam omnium avium.’*  
*Corvus illectus hac aſſen-*  
*tiunculā, appārat ad*  
*cānendum. Vero caſeūs*  
*excidit e roſtro; quo*  
*correſpo, vulpēcūla,*

**A** Crow having found a prey,  
*makes a noiſe in the branches:*  
the fox ſees him re-  
*joicing, runs up: ‘The fox,’*  
*says he, ‘compliments the crow*  
*with very much health. Very often*  
*had I heard, that ſame was*  
*a liar, now I find it by the fact*  
*itſelf: for, as by chance I paſs*  
*by this way, ſeeing you in*  
*the tree, I fly to you, blaming*  
*ſame: for the report is, that you*  
*are blacker than pitch, and I ſee*  
*you are whiter than ſnow. Truly in*  
*my judgment you ſurpaſs the ſwans,*  
*and are fairer than the white*  
*ivy. But if, as you ex-*  
*cel in feathers, you do ſo alſo*  
*in voice, truly I would call you*  
*the queen of all birds.’*  
The crow allured by this flat-  
*tery, prepares to*  
*ſing. But the cheeſe*  
*fell from his beak; which*  
*being ſnatched, the fox,*



*tollic* cachīnnum: *tum* raises a loud laugh: *then*  
*dēmum* *corvus*, *pudōre* at last the crow, shame  
*juncto* *jactūræ* *rei*, being joined to the loss of the thing,  
*dōlet*. is grieved.

MOR.

Nonnulli sunt tam avidi  
 laudis, ut amēnt assen-  
 tatōrem cum suo probro &  
 damno. Hōmunciōnes hujus  
 mōdi sunt prada parasito.  
 Quod si vitasses jactan-  
 tiam, facile vitavēris  
 pestifērum gēnus assen-  
 tatōrum. Si tu vēlis esse  
 Thraso, Gnatho nunquam  
 deērit tibi.

MOR.

Some are so greedy  
 of praise, that they love a flat-  
 terer with their own disgrace and  
 damage. Men of this  
 kind are a prey to the parasite.  
 But if you had avoided boast-  
 ing, easily might you have avoided  
 the pestilent race of flatter-  
 ers. If you are willing to be  
 a Thraso, a Gnatho never  
 will be wanting to you.

### FABLE VIII.

De CANE & ASINO.

**D**UM cānis blandirētur  
*hero* & *familiæ*,  
*herus* & *familia* demulcent  
 cānem. *Asellus*, vīdēns  
 id, gēmit altissimē; nam  
*capit* *pigēre* *sorti-*  
*tis*: putat iniquē compā-  
 rātum, canem esse gra-  
 tum cunctis, *pascique*  
*herili* *mensā*, &  
*consēqui* *hoc* *otio*  
*ludōque*: *sese* *con-*  
*trā* *portāre* *clitellas*,  
*radi* *flagello*, *esse*  
 nunquam *otiosum* & *tāmēn*  
*odiōsum* cunctis. Si *hec*  
*fiānt* *blanditiis*, statuit  
*sectari* eam *artem*, quæ sit  
 tam *utilis*. Igītur quo-  
 dam tempore *tentāturus*  
*rem*, *procurrit* *obviā*  
*hero* *redeunti* *dōmum*,

Of the Dog and the Ass.

**W**HILST the dog fawned on  
 his master and the family,  
 the master and the family stroke  
 the dog. The ass, seeing  
 that, groans very deeply; for  
 he began to be weary of his con-  
 dition: he thinks it unjustly or-  
 dered, that the dog should be ac-  
 ceptable to all, and be fed  
 from his master's table, and  
 that he should get this by idleness  
 and play: that himself on the  
 contrary carried the pack-saddle,  
 was lashed with the whip, was  
 never idle, and yet  
 odious to all. If these things  
 are done by fawnings, he resolves  
 to follow that art, which is  
 so profitable. Therefore on a cer-  
 tain time about to try  
 the thing, he runs to meet  
 his master returning home,

subsilit, pulsat ungulis. *Hero* exclamante, servi accurrere & ineptus asellus, qui credidit se urbānum, vapulat.

MOR.

Omnes non possumus omnia; nec omnia decent omnes. Quisque faciat, quisque tentet id, quod potest.

leaps on him, strikes him with his hoofs. *The master* crying out, *the servants* ran to him, and the silly ass, who thought himself courteous, is beaten.

MOR.

We all are not able to do all things; nor do all things become all men. Let every one do, let every one try that, which he is able.

### FABLE IX.

De LEONE & quibusdam aliis (bestiis.)

LEO pēpigerat cum ovis quibusdamque aliis, venationem fore communem. Venantur, cervus capitur: singulis incipientibus tollere singulas partes, ut convenerat, leo irrugit, inquiens, una pars est mea, quia sum dignissimus; altera item est mea, quia præstantissimus viribus; porro vendico tertiam, quia sudaverim plus in capiendo cervo; denique, nisi concesseritis quartam, est actum de amicitia. Socii audientes hoc, discedunt vacui & taciti, non ausi mutire contra leonem.

MOR.

Fidēs semper fuit rara: apud hoc seculum est rarior; apud potētes est, & semper fuit rarissima. Quocirca est satius vivere cum pāri. Nam, qui vivit cum potentiore, sepe habet

Of the LION and some other beasts.

THE lion had agreed with the sheep and some others, that the hunting should be common. They hunt, a stag is taken: all beginning to take their single parts, as it had been agreed, the lion roared, saying, one share is mine, because I am the most worthy; another also is mine, because I am the most excellent in strength; moreover I claim a third, because I have sweated more in taking the stag; lastly, unless you will grant the fourth, there is an end of our friendship. His companions hearing this, depart empty and silent, not having dared to mutter against the lion.

MOR.

Honesty always has been scarce: in this age it is more scarce; among the powerful it is, and always has been very scarce. Wherefore it is better to live with an equal. For, he who liveth with one more powerful, often hath

*necesse concēdere de suo a necessity to depart from his  
jūrē. right.*

## FABLE X.

De LEONE &amp; MURE.

Of the LION and the MOUSE.

**L**EO defessus æstu  
cursuque quiescēbat sub  
umbrā sūper virīdi gra-  
mīne; grēgē murūm per-  
currente ejus tergum, ex-  
perrectus, comprehendit  
unum ex illis. Captivus  
supplicat, clamitat, se esse  
indignum, cui leo  
irascatur. Ille, repūtans  
fore nihil laudis  
in nēce tantillæ bestiæ,  
dimittit captivum. Non diu  
postea, leo, dum currit  
per saltum, incidit in  
plāgas: rugit, sed non  
pōtēst exire. Mus audit  
leōnem miserabiliter rugi-  
entem, agnoscit vōcem,  
rēpit in cunicūlos, quærit  
nodos, quos invenit,  
corrōditque; leo evādit  
e plāgis.

MOR.

Hæc fabūla suadet cle-  
mentiam potentibus; etēnim  
ut humanæ res sunt in-  
stābiles, pōtēntes ipsi  
interdum egēnt ope humil-  
līmōrum; quare prūdens  
vir, etsi pōtēst, tīmet  
nocēre vel vili hōmīni; sed  
qui non tīmet nocēre  
altēri, dēsīpit valdē.  
Quid ita? Quia, etsi jam  
frētus potentiā, mētūit  
nemīnem; forsā, posthac

**T**HE lion tired with heat  
and running rested under  
the shade, upon the green grass;  
a company of mice run-  
ning over his back, having a-  
risen he catches  
one of them. The captive  
begs, cries, that he was  
unworthy with whom the lion should  
be angry. He, thinking  
there would be no praise  
in the death of so little a beast,  
dismisses the captive. Not long  
after, the lion, whilst he runs  
through the forest, falls into  
the nets, He roars, but can-  
not get out. The mouse hears  
the lion miserably roar-  
ing, knows his voice,  
creeps into the holes, seeks  
the knots, which he finds,  
and gnaws; the lion escapes  
out of the nets.

MOR.

This fable recommends mo-  
deration to the powerful; for  
as human things are un-  
stable, the powerful themselves  
sometimes want the help of the  
lowest; wherefore a prudent  
man, although he is able, is afraid  
to hurt even a mean man; but  
he that does not fear to hurt  
another, plays the fool very much.  
Why so? Because although now  
having relied on his power, he feareth  
nobody; perhaps, hereafter



*erit, ut indignërit it will be, that he will need  
vel gratiā vilium hominum, either the favour of mean men,  
cōnum, vel mētūërit iram. or dread their anger.*

## FABLE XI.

De agroto MILVO.

**M**ilvus dēcumbēbat  
lecto jam fermē  
morēns, ōrat matrem ire  
precātum Deos. Mater  
respondet, nihil opis spe-  
randum illi à Diis,  
quōrum sacra totīēs viola-  
visset suis rapīnis.

MOR.

Dēcet nos venerārī  
Deos; nam illi juvant pios,  
& adversantur impios\*. Ne-  
glecti in felicitāte, non ex-  
audiunt miserīā. Quare sis  
mēmor eōrum in secundis  
rebus, ut vocāti sint  
præsentes in adversis rebus.

Of the sick KITE.

**T**HE kite lay  
in bed now almost  
dying, begs his mother to go  
to pray to the Gods. The mother  
answers, that no help was to be  
expected by him from the Gods,  
whose sacred things so often he  
had violated by his robberies.

MOR.

It becomes us to worship  
the Gods; for they help the pious,  
and oppose the impious. Ne-  
glected in felicity, they do not  
hear in misery. Wherefore be  
mindful of them in prosper-  
ity, that called on they may be  
present in adversity.

\* Adversor sometimes governs the Accusative.

## FABLE XII.

De RANIS &amp; eārum Rege.

**G**ens ranārum, cum  
esset libēra, supplicābat  
Jōvem, rēgem dā-  
ri sibi. Jupiter ridēbat  
vota ranārum. Illæ  
tamen instābant itērum,  
atque itērum, donec perpel-  
lērent ipsum. Ille dejēcit  
trābem; ea mōles quassat  
fluvium ingenti fragōre.  
Ranæ territæ silēnt;  
venērantur rēgem; ac-  
cēdunt propiūs pēdetentim;

Of the FROGS and their King.

**T**HE nation of frogs, when  
it was free, petitioned  
Jupiter, for a king to be gi-  
ven them. Jupiter laughed at  
the wishes of the frogs. They  
nevertheless pressed him again,  
and again, until they drove  
him to it. He threw down  
a log; that mass shakes  
the river with a great noise.  
The frogs affrighted are silent;  
they reverence their king; they  
come nearer step by step;

tandem, *mētū* abjecto, *insultant*, & *desultant*; *iners rex est lusui* & *contemptui*. Rursum *lasescunt* Jovem; *orant* regem dari sibi, qui sit strenuus; quibus Jupiter dat ciconiam. Is *fiestrenue* perambulans *paludem* vorat *quicquid* ranarum fit obviam. Igitur ranæ *frustrā* questæ fuerunt de *sævitiā* hujus. Jupiter non audit, nam queruntur & hodie: etenim *vesperi*, ciconiæ eunt cubitum, egressæ ex antris *murmurant* rauco *ululatu*, sed canunt surdo. Nam Jupiter vult, ut, quæ *deprecatae sunt* clementem regem, jam *fierant* inclementem.

## MOR.

Solet evenire plebi, ut ranis, quæ, si habet regem paulo mansuetiorem, damnat eum ignavia & inertia, & optat aliquando virum dari sibi: contra, si quando nacta est strenuum regem, damnat sævitiā hujus, & laudat clementiam prioris; sive, quod semper poenitet nos presentium, sive quod est verum dictum, novā esse potiōra veteribus.

at length, *fear* being thrown away, they leap on, and leap off him; the sluggish king is their sport & contempt. Again they provoke Jupiter; they pray for a king to be given to them, who may be valiant; to whom Jupiter gives the stork. He very nimbly stalking through the marsh devours whatever of the frogs comes in his way. Therefore the frogs in vain complained of the cruelty of him. Jupiter does not hear them, for they are complaining even this day: for in the evening, the stork going to rest, having come out of their caves they murmur with a hoarse croaking; but they sing to the deaf. For Jupiter allows, that, they who petitioned against a merciful king, now may bear an unmerciful.

## MOR.

It is usual to happen to the common people, as to the frogs, who, if they have a king a little too mild, condemn him of idleness and sluggishness, and wish sometimes for a man to be given to them: on the contrary, if at any time they have got an active king, they condemn the cruelty of him, and praise the clemency of the former; either, because always we repent of present things or because it is a true saying, that new things are better than old.

## FABLE XIII.

*De COLUMBIS & MILVO.*

**C**olumbæ olim ges-  
sere bellum cum mil-  
vo, quem ut expug-  
narent, delēgerunt sibi  
accipitrē regem. Ille fac-  
tus rex, agit hostem, non  
regem: rapit ac laniat  
non segnius, ac milvus. Co-  
lumbas pœnitet incasti-  
ti, putantes, fuisse  
satiū pœti bellum mil-  
vi, quā tyrannidem  
accipitris.

MOR.

Nēmīnem pigēat suæ  
conditionis nimium. Ut  
Horatius ait, nihil est beā-  
tum ab omni parte.  
Equidem non optārem mu-  
tāre meam sortem, modō sit  
tōlerābilis. Multi, cum quæ-  
siverint novam sortem,  
rursus optāverunt vêtērem.  
Sūmus ferē omnes itā vario  
ingēnio, ut nosmet pœnitēat  
nostri.

*Of the PIGEONS and the KITE.*

**T**HE pigeons formerly ear-  
ried on a war with the  
kite, whom that they might sub-  
due, they chose to themselves  
the hawk king. He being  
made king, acts the enemy, not  
the king: he tears and butchers  
not slower, than the kite. The  
pigeons repent of their under-  
taking, thinking that it had been  
better to endure the war of  
the kite, than the tyranny  
of the hawk.

MOR.

Let no man regret his  
condition too much. As  
Horace says, nothing is hap-  
py in every part.  
Truly I would not wish to  
change my lot, provided it be  
tolerable. Many, when they have  
sought a new state,  
again have wished for the old.  
We are almost all of so various  
a temper, that we repent  
of ourselves.

## FABLE XIV.

*De FURE & CANE.*

**C**Anis respondit fūri  
horrigenti panem ut  
silēat, 'Nōvi tuas  
insidias, das panem,  
quod dēsīnam latrāre, sed  
ōdi tuum mūnūs; quippe si  
ego tūlēro panem, tu  
exportābis cuncta  
ex his tectis.'

*Of the THIEF and the DOG.*

**T**HE dog answered the thief  
holding out bread that  
he might be silent, 'I know thy  
treachery, thou givest bread,  
that I may cease to bark, but  
I hate thy gift; for if  
I shall take the bread, thou  
wilt carry all things  
out of these houses.'

MOR.

Căve, *causā* parvi  
*commōdi*, amittās *magnum*.  
 Căve, *habēas* fīdem  
*cuius* hōmīni, *nam* sunt,  
*qui* non *tantum* dīcunt *be-*  
*nignē*, sed & faciunt *be-*  
*nignē*, dōlo.

MOR.

Take heed, *for the sake* of a small  
*profit*, that you lose not a great.  
 Take heed, *that you put* not faith  
*in every* man; *for there* are some  
*who* not only speak kind-  
*ly*, but also act kind-  
*ly*, by deceit.

## FABLE XV.

De LUPO &amp; SUCULA.

SUCULA *parturiēbat*;  
 lūpus *pollicētur*, se  
*fore* custōdem *fatus*.  
 Sucula *respondit*, se non  
*ēgere* obsēquio *lupi*;  
*si ille* vēlit *habēri*  
*pius*, *si cūpiat* facere id,  
*quod* est *gratum*, ābēat  
*longiūs*: etēnim *officium*  
*lupi* *constāre* non *presen-*  
*tiā*, sed *absentiā*.

MOR.

Omnīa non sunt crēden-  
 da omnibus. Multi *pollicen-*  
*tur* suam *officium*, non *amōre*  
*tui*, sed *sui*; non  
*quārentes* *tuum* commō-  
 dum, sed *suum*.

Of the WOLF and the Sow.

THE sow brought forth;  
 the wolf promises, that he  
 would be the keeper of the young.  
 The sow answered, that she did not  
 want the attendance of the wolf;  
 if he would wish to be accounted  
 affectionate, if he desires to do that,  
 which is acceptable, let him go  
 farther off: for that the civility  
 of the wolf consisted not in his pre-  
 sence, but absence.

MOR.

All things are not to be trust-  
 ed to all men. Many pro-  
 mise their service, not for love  
 of you, but of themselves; not  
 seeking your advan-  
 tage, but their own.

## FABLE XVI.

De Partu Montium.

OLIM erat rumor,  
*quod* montes *parturi-*  
*rent*. Hōmīnes *accurrunt*,  
*circumsistunt*, *expectantes*  
*quippiam* *monstri*, non

Of the Bringing forth  
of the Mountains.

FORMERLY there was a rumour  
 that the mountains would  
 bring forth. The men run thither,  
 stand round, expecting  
 some monster, not



*sine pavōrē. Tandem  
montes partūrunt. Mus  
exit, tum omnēs rīdēbant.*

*without fear. At length the  
mountains bring forth. A mouse  
comes out, then all laughed.*

## MOR.

*Jactatōres, cūm prōfī-  
tentur & ostentant magna,  
vix faciūnt parva. Qua-  
propter isti Thrasōnēs sunt  
jūre materiā jōcī &  
scommātum. Hæc fabula item  
vctat inānēs tīmōres. Nam  
plerumquē timor pericūli  
est gravior pericūlo  
ipso; imō id, quod  
mētūimūs, est sæpe rīdī-  
cūlum.*

## MOR.

*Braggers, when they pro-  
fess and boast great things,  
hardly do little things. Where-  
fore those Thrasos are  
by right the matter of jest and  
scoffs. This fable also  
forbids vain fears. For  
commonly the fear of danger  
is more grievous than the danger  
itself; nay that, which  
we fear, is often ridi-  
culous.*

## FABLE XVII.

De LEPORIBUS &  
RANIS.Of the HARES and  
the FROGS.

**S**YLVā mugientē insōlītō  
*turbīnē, trēpīdī,  
lepōrēs occipiunt rapidē fu-  
gēre. Cūm palūs obsistēret  
fugientibus, stētēre anxii,  
comprehensi pericūlis  
utrinque. Quodque esset  
incitāmentum majōris  
timōris, vīdēt ranas  
mergi in palūde. Tunc  
unus ex lepōribus, pruden-  
tior ac disertior cētēris,  
inquit, quid inānīter tīmē-  
mus? Est opūs anīmo  
quīdem: est nōbis agilitas  
corpōris, sed anīmus deest.  
Hoc pericūlum turbīnis  
non est fūgiendum, sed con-  
temnendum.*

**T**HE wood roaring with an un-  
usual whirlwind, the trem-  
bling hares begin hastily to fly  
away. When a fen stopped them  
flying, they stood anxious,  
encompassed with dangers  
on both sides. And what was  
an incitement of greater  
fear, they see that the frogs  
are plunged in the fen. Then  
one of the hares, more pru-  
dent and more eloquent than the rest,  
said, what vainly do we  
fear? There is need of courage  
indeed: there is to us agility  
of body, but courage is wanting.  
This danger of the whirlwind  
is not to be fled from, but con-  
temned.

MOR.

Est *opus* animo in  
omni re. Virtus jacet  
sine confidentia. Nam con-  
fidentia est dux & regina  
virtutis.

MOR.

There is need of courage in  
every thing. Virtue lies dead  
without confidence. For con-  
fidence is the leader and queen  
of virtue.

## FABLE XVIII.

De HÆDO &amp; LUPO.

**C**Apra, cum esset  
citura pastum, concludit  
hædum domi, monens  
aperire nemini, dum ipsa  
redeat. Lupus, qui  
audiverat id procul, post  
discessum matris,  
pulsat fores, caprissat  
vocem, jubens recedi.  
Hædus, presentiens  
dolum, inquit, non aperio;  
nam etsi vox caprissat,  
tamen equidem video lupo  
per rimas.

MOR.

Filii, obedite parentibus,  
nam est utile; & decet  
juvenem auscultare  
senem.

Of the KID and the WOLF.

**T**HE goat, when she was  
about to go to feed, shuts up  
the kid at home, warning her  
to open to no one, till she  
would return. The wolf, who  
had heard that afar off, after  
the departure of the mother,  
knocks at the door, acts the goat  
in voice, ordering it to be opened.  
The kid, perceiving  
the cheat, says, I do not open;  
for though the voice acts the goat,  
yet indeed I see the wolf  
through the chinks.

MOR.

Children, obey your parents,  
for it is profitable; and it becomes  
a young man to hearken  
to an old man.

## FABLE XIX.

De RUSTICO &  
ANGUE.

**Q**UIDAM *rusticus*  
nutrivērat *anguem*;  
aliquando *irātus* pētīt  
*bestiam* secūri. Ille evādit,  
non sine *vulnere*. Pōsteā  
*rusticus*, dēvēniens in  
paupertātem, rātus est id  
infortunii accidere sibi  
propter *injūriam* anguis.  
Igitur supplicat, ut rē-  
dēat. Ille ait, se ignos-  
cere, sed nolle redire;  
nequē fore secūrum cum  
*rustico*, cū sit  
tanta *secūris* dōmī;  
dolōrem *vulnēris*  
desiisse, tāmēn mēmōriam  
supēresse.

MOR.

Est vix tūtūm habēre fī-  
dem ei, qui sēmel solvit  
fidem. Condōnāre *injūriam*,  
id sanē est *mīsericordiæ*;  
sed cavēre sibi,  
et dēcet, et est *prū-*  
*dentia*.

Of the COUNTRYMAN and  
the SNAKE.

**A** Certain countryman  
had brought up a snake;  
on a time being angry he strikes  
the beast with an ax. He escapes,  
not without a wound. Afterwards  
the countryman, coming into  
poverty, thought that that  
misfortune happened to him  
for the injury of the snake.  
Therefore he entreats him, that he  
would return. He says, that he for-  
gave, but was unwilling to return;  
nor could he be secure with  
the countryman, when there is  
so great an ax at his house;  
that the pain of the wound  
had ceased, yet the memory  
remained.

MOR.

It is hardly safe to put con-  
fidence in him, who once has broke  
his promise. To forgive an injury,  
that indeed is the part of mercy;  
but to take heed to one's self,  
is both becoming, and is the part of  
prudence.

## FABLE XX.

De VULPECULA &  
CICONIA:

**V**ULPECULA *vocāvit*  
*ciconiam* ad cœnam.  
effundit opsonium in  
mensam, quod, cū esset

Of the Fox and the STORK,

**T**HE fox invited  
the stork to supper.  
She pours out the victuals upon  
the table, which, as it was



liquidum, ciconiā tentante  
 rostro frustrā, vulpecūla  
 lingit. Elusa avis ābit,  
 pūdetque, pūgetque  
 injūriæ. Post pluscūlum  
 diērum rēdit, invitāt  
 vulpecūlam. Vitrēum vas  
 erat situm plenum opsonū;  
 quod vas, cum esset  
 arcti guttūris, licuit  
 vulpeculæ vīdēre, & esurīre;  
 non gustare. Ciconia facīle  
 exhausit rostro.

liquid, the stork trying  
 with her bill in vain, the fox  
 licks up. The deluded bird goes away,  
 and is ashamed, and vexed  
 at the injury. After some  
 days she returns, invites  
 the fox. A glass vessel  
 was placed full of meat;  
 which vessel, when it was  
 of a narrow neck, it was lawful  
 for the fox to see, and hunger;  
 not to taste. The stork easily  
 drew it out with her beak.

MOR.

Risus meretur risum;  
 jocus jocum; dōlus  
 dolum; & fraus frau-  
 dem.

MOR.

Laughter deserves laughter;  
 a jest a jest; a trick  
 a trick; and deceit de-  
 ceit.

## FABLE XXI.

De LUPO & picto  
 Capite.

Of the WOLF and the painted  
 Head.

**L**UPUS versat, &  
 miratur humanum  
 caput repperit in officinā  
 sculptōris, sentiēns habere  
 nihil sensūs, inquit, O  
 pulchrum caput, est in  
 te multum artis, sed  
 nihil sensūs.

**T**HE wolf often turns, and  
 admires a human  
 head found in the shop  
 of a carver, perceiving it to have  
 no sense, he says, O  
 fair head, there is in  
 thee much art, but  
 no sense.

MOR.

Externa pulchritudo, si in-  
 terna adsit, est grata; sin  
 carendum est alterutrā,  
 præstat carere externā,  
 quā internā; nam illa  
 sine hac interdum incurrit  
 odium, ut stolidus fit eo

MOR.

Outward beauty, if the in-  
 ward be present, is pleasing; but if  
 we must want either,  
 it is better to want the outward,  
 than the inward; for the one  
 without the other sometimes incurs  
 hatred, as a fool becomes the

odiōsior,  
formōsior.

quò more hateful,  
more handsome he is.

the

## FABLE XXII.

De GRACULO.

Of the JACKDAW.

**G** Raculus ornāvit  
se plumis  
pavōnis; deinde vīsus  
fulchellus sibi, contūlit  
se ad genus pavō-  
num, suo genēre fastidī-  
to. Illi tandem intelligentes  
fraudem, nudābant stolī-  
dam avem colōribus,  
& affēcērunt eum plagis.

**T**HE jackdaw adorned  
himself with the feathers  
of the peacock; then seeming  
fretty to himself, he joined  
himself to the family of the pea-  
cocks, his own family being despi-  
sed. They at length understanding  
the cheat, stripped the fool-  
ish bird of his colours,  
and beat him with stripes.

MOR.

Hæc fabūla nōtat eos, qui  
gērunt se sublimiūs, quā  
est æquum; qui vīvunt cum  
iis, qui sunt & ditiōres,  
& māgis nōbīles; quare sæpe  
fiunt inōpes, & sunt  
ludibriō.

MOR.

This fable censures those, who  
carry themselves more loftily, than  
is fit; who live with  
those, who are both more rich,  
and more noble; wherefore often  
they become poor, and are  
for a laughing-stock.

## FABLE XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

**R** Ana cupīda æquandi  
bovem distentabat se.  
Filius hortabātur matrem  
desistere cœpto,  
inquēns, ranam esse nihil  
ad. bovem. Illa intūmuit  
secundūm. Natus clamitat,

**A** Frog desirous of equaling  
an ox stretched herself.  
The son advised the mother  
to desist from the undertaking,  
saying, that a frog is nothing  
to an ox. She swelled  
a second time. The son cries out,

mater, licet crēpes, nunquam vincēs bovem. Autem, cū intumuisset tertium, crēpuit.

MOR.

Quisque habet suam dōtem. Hic excellit formā, ille viribus. Hic pollet opibus, ille amicis. Dēcet unumquemq; esse contentum suo; Ille valet corpore, tu ingenio: quocirca quisque consulat semet, nec invideat superiori, quod est miserum; nec optet certare, quod est stultitiae.

mother, though you burst, never will you exceed the ox. But, when she had swelled the third time, she burst.

MOR.

Every man has his own gift. This man excels in beauty, that in strength. One is powerful in riches, another in friends. It becomes every one to be content with his own. He is strong in body, you in wit: wherefore let every one judge himself, and not envy a superior, which is a miserable thing; neither let him wish to contend, which is a mark of folly.

## FABLE XXIV.

De Equo & Leone.

Of the Horse and the Lion.

LEO venit ad comedendum equum; autem cārens viribus prae senectā, coepit meditari artem: profitetur se medicum: moratur equum ambage verborum. Hic opsonit dolum dolo; fingit, se nuper pūpūgisse pedem in spinoso loco; Grat, ut medicus inspicuens educat sentem. Leo parēt. At equus, quantā vi potuit, impingit calcem leoni, & continuo coniecit se in pedes. Leo vix tandem rediens ad se,

THE lion comes to eat the horse; but wanting strength through old age, he began to think of an art: he professes himself a physician: he delays the horse with a circuit of words. He opposes deceit to deceit: he feigns, that he lately had pricked his foot in a thorny place; he prays, that the physician looking into it would draw out the thorn. The lion obeys. But the horse, with as great force as he could, strikes his heel upon the lion, and immediately betakes himself to his feet. The lion scarcely at length returning to himself,

nam fuerāt propè  
exanimātus ictu, inquit,  
fēro pretium ob stultitiam,  
& is meritò effūgit;  
nam ultus est dolum  
dolo.

for he had been almost  
dead with the blow, says,  
I receive a reward for my folly,  
and he deservedly has run away;  
for he has revenged deceit  
with deceit.

## MOR.

*Simulatio est digna odio,*  
& capiēda simulatiōne.  
*Aperitus hostis non est timendus; sed is, qui simulat*  
*benevolentiam, cum sit ho-*  
*stis, quidem est timendus, &*  
*est dignissimus odio.*

## MOR.

*Dissimulation is worthy of hatred,*  
*and to be caught with dissimulation.*  
*An open enemy is not to be feared;*  
*but he, who pretends*  
*benevolence, when he is an ene-*  
*my, indeed is to be feared, and*  
*is very worthy of hatred.*

## FABLE XXV.

De AVIBUS & Quadru-  
pedibus.

**E**Rat pugna avibus  
cum quadrupedibus.  
Erat utrinque spēs,  
utrinque metus, utrinque  
periculum: autem vesper-  
tilio relinquens socios, de-  
ficit ad hostes. Aves  
vincunt, aquilā dūce  
& auspice; verò dam-  
nant transfugam vesper-  
tillionem, uti nunquam  
redēat ad aves, uti nunquam  
völet lucē. Hæc est  
causa vespertilionī, ut  
non völet, nisi noctu.

Of the BIRDS and the four-foot-  
ed Beasts.

**T**HERE was a battle to the birds  
with the four-footed beasts,  
there was on both sides hope,  
on both sides fear, on both sides  
danger: but the  
bat leaving his companions, re-  
volts to the enemies. The birds  
conquer, the eagle being leader  
and director, but they con-  
demn the runaway bat,  
so that he never  
can return to the birds, that he never  
can fly in the light. This is  
the reason for the bat, that  
he cannot fly, except in the night.

## MOR.

Qui renūit esse particeps  
adversitātis & periculi

## MOR.

He that refuses to be partaker  
of adversity and danger

*cum sociis, erit with his companions, shall be  
expers destitute of their prosperity,  
& salutis. and safety.*

## FABLE XXVI.

De SYLVA & RUS-  
TICO.

**T**Empore quo erat  
sermo etiam arbō-  
ribus, rusticus venit  
in sylvam, rogāt, ut  
licēat tollere capū-  
lum ad suam secūrim. Sylva  
annūit. Rusticus,  
secūri aptatā, capit suc-  
ciderē arbōres. Tum, &  
quidem serō, sylvam  
pœnituit suæ facilitātis,  
dōluit seipsam esse  
causam sui exitii.

## MOR.

Vidē de quo mereāris  
bēnē: fuēre multi, qui  
abūs sunt bēnēficio accepto  
in pernīciem autōris.

Of the Wood and the Coun-  
TRYMAN.

**A**T the time in which there was  
speech even to  
trees, a countryman came  
into the wood, asks, that  
it may be lawful to take a han-  
dle for his ax. The wood  
consents. The countryman,  
the ax being fitted, began to  
cut down the trees. Then, and  
indeed too late, the wood  
repented of her easiness,  
she was grieved that herself should  
be the cause of her own destruction.

## MOR.

See of whom you may deserve  
well: there have been many, who  
have abused a kindness received  
to the destruction of the author.

## FABLE XXVII.

## De LUPO &amp; VULPE.

## Of the WOLF and the Fox.

**L**Upus, cū esset  
satis prædæ, degēbat in  
otio. Vulpecula accēdit,  
sciscitatur causam otii.  
Lupus sensit, insidas  
fieri, simulat mor-

**T**HE wolf, when there was  
enough of prey, lived in  
idleness. The fox comes to him,  
inquires the cause of his idleness.  
The wolf perceived, that a snare  
was laid, pretends that a dis-



hum esse causam, orat  
vulpēcūlam ire prēcātum  
Dēōs. Illa dōlēns, dolum  
non succēdere, ādit pastōrem,  
mōnet, latēbras  
lūpi patēre, & ho-  
stem secūrum posse opprīmi  
inopīnātō. Pastor ādorī-  
tur lūpum, mactat. Vul-  
pes potitur antro & prādā;  
sed gaudium sui scelēris  
fuit brēve illi; nam paulō  
pōst idem pastor cāpit  
et ipsam.

MOR.

*Invīdīa est fæda res, &  
interdum pernīciōsa quōque  
auctōri ipsi.*

ease is the cause, entreats  
the fox to go to pray to the  
Gods. She grieving, that the trick  
did not succeed, goes to the shepherd,  
informs him, that the den  
of the wolf lay open, and the ene-  
my being secure could be destroyed  
unawares. The shepherd rises  
upon the wolf, slays him. The  
fox obtains the den and the prey;  
but the joy of her villany  
was short to her; for a little  
after the same shepherd takes  
also herself.

MOR.

*Envy is a filthy thing, and  
sometimes pernicious also  
to the author himself.*

## FABLE XXVIII.

De VIPERA &amp; LIMA.

Of the VIPER and the FILE,

**V**Ipēra offendens limam  
in fabrīcā, cāpit  
rōdēre: lima subrīsīt, in-  
quīens, ineptā, quid agīs?  
Tu contrīverīs tuos  
dentes antēquam attērās  
me, quæ sōlēo prēmordēre  
duritiem æris.

MOR.

*Vīdē etiā atque etiā  
quicum habēās rem;  
si acūas dentes  
in fortiōrem, non nocū-  
erīs illi, sed tībī.*

**A**Viper finding a file  
in a smith's shop, began  
to gnaw it: the file smiled, say-  
ing, fool, what art thou doing?  
Thou wilt have worn out thy  
teeth, before thou wearest out  
me, who use to gnaw off  
the hardness of brass.

MOR.

*See again and again  
with whom you have dealing;  
if you whet your teeth  
against a stronger man, you will  
not hurt him, but yourself.*

## FABLE XXIX.

*De CERVO.**Of the STAG.*

**C**ervus, conspiciātus se in perspicūo fonte, probat *procera* & *ramosa* cornūa, sed damnat *exilitatem* tibiārum: *fortē*, dum *contemplātur*, dum *judicat*, venātor intervēnit: cervus *fūgit*. Canes *insecantur* fugientem; sed cūm *intravisset* densam *sylvam* cornūa *erānt* *implicita* ramis. Tum *demum* laudābat tibiās, & *damnābat* cornua, quæ fecere, ut esset *præda* canibus.

MOR.

Petimus *fūgītēnda*, fūgimus *petēnda*; quæ *officiunt* plācēt, quæ *confērunt* *displīcent*, cūpimus *beatitūdīnem*, priusquam *intelligāmus*, ubi *sit*; quærimus *excellētiā* opum, & *celstitūdīnem* *honōrum*; opīnāmur *beatitūdīnem* *sitam* in his, in quibus *est* *tam multum* *labōris*, & *dolōris*.

**A** Stag, having seen himself in a clear fountain, approves his *lofty* and *branched* horns, but condemns the *smallness* of his legs: by chance, whilst he looks, whilst he judges, the huntsman passes by: the stag flies away. The dogs pursue him flying; but when he had entered a thick wood, his horns were entangled in the boughs. Then at last he praised his legs, and condemned his horns, which caused, that he was a prey to the dogs.

MOR.

We desire things to be shunned, we shun things to be desired: those which hurt please us, those which profit displease us, we desire *happiness*, before we understand, where it is; we seek after *excellency* of riches, and *loftiness* of honours; we think that *happiness* is placed in these things, in which there is so much labour, and pain.

## FABLE XXX.

*De LUPIS & AGNIS.**Of the WOLVES and the LAMBS.*

**A**liquando fuit fœdus inter lūpos & agnos, quibus est

**F**ormerly there was a league between the wolves and the lambs, to which there is



*discordia* natūrā. *Obsi-*  
*dibus* dātis *utrinque*,  
*lūpi* dēdere suos *catūlos*,  
*ovēs* *cohortem* *canum*.  
*Ovibus* *quiētis* & *pascen-*  
*tibus*, *lupūli* *deside-*  
*riō* *matrum* *ēdunt*  
*ululātus*: *tum* *lūpi*  
*irrūēntes* *clamitant*,  
*fidem*, *fædusque*  
*solūtum*, *laniantque* *oves*  
*destitūtas* *præsīdio* *canum*.

*discord* by nature. *Hosta-*  
*ges* being given on both sides,  
the wolves gave their whelps,  
the sheep their troop of dogs.  
The sheep being quiet and feed-  
ing, the little wolves through de-  
sire of their dams send forth  
howlings: then the wolves  
rushing on them cry out,  
that the promise, and league  
was broken, and butcher the sheep  
destitute of their guard of dogs.

MOR.

Est *inscitia*, si, in *fœdere*,  
*trādas* tua *præsīdia*  
*hosti*; nam qui fuit  
*hostis*, *forsān* *nondum*  
*desīvit* esse *hostis*; & *for-*  
*tassis* *cēpērit causam*, cur  
*adōriātur* te *nudātum* tuo  
*præsīdio*.

MOR.

It is folly, if, in a league,  
you deliver your guards  
to an enemy; for he who has been  
an enemy, perhaps not yet  
has ceased to be an enemy; and per-  
haps will take occasion, why  
he may rise upon you stript of your  
guard.

## FABLE XXXI.

De Membris &amp; Ventre.

Of the Members and the Belly.

**O**Lim *pēdēs* & *mānūs*  
*inCUSābant* *ventrem*,  
quod *lucra* *ipsorum*  
*vōrarentur* ab eo *otiōso*.  
*Jubent*, aut *labōret*,  
aut ne *pūtet* *āli*. Ille  
*supplicat* *semel* atq. *itērum*;  
tamen *mānūs* *nēgānt* *ālī-*  
*mentum*; *ventre* *exhausto*  
*inēdiā*, ubi *omnes* *artus*  
*cōpēre* *deficēre*; tum *tandem*,  
*mānūs* *vōluerunt* esse *offici-*  
*osæ*, verūm id *sērō*; nam

**F**Ormerly the feet and hands  
accused the belly,  
that the gains of them  
were devoured by him being idle.  
They command, either let him labour,  
or not think to be maintained. He  
humbly begs once and again;  
yet the hands deny suste-  
nance; the belly being exhausted  
with want, when all the limbs  
began to fail; then at last,  
the hands were willing to be offi-  
cious, but it was too late; for

venter *debilis* desuetudine  
rēnūit cībū. Ita cuncti  
artus, dum invident ven-  
tri, perēunt cum perēunte  
ventre.

the belly weak by disuse  
refused meat. Thus all  
the limbs, whilst they envy the bel-  
ly, perish with the perishing  
belly.

MOR.

Sōciētas membrōrum  
non differt a humānā socie-  
tate. Membrum eget mem-  
bro, amīcus amīco; quare  
utāmur mutūis officiis,  
mutūis opēribus; nam neq.  
divitiæ, neque dignitātes  
tuentur homīnem satīs.  
Unīcum & summum præ-  
sīdium est amīcītia  
complurium.

MOR.

The society of the members  
does not differ from human socie-  
ty. A member needs a mem-  
ber, a friend a friend; wherefore  
let us use mutual kindnesses,  
mutual works; for neither  
riches, nor dignities  
defend a man sufficiently.  
The only and chief safe-  
guard is the friendship  
of many.

## FABLE XXXII.

De SIMIA & VULPECULA.

Of the APE and the Fox.

SIMIA orat vulpeculam,  
ut dāret partem  
caudæ sibi ad tēgēdas  
nates; nam esse onē-  
ri illi, quod foret  
usui & honōri illi.  
Illa respondet, esse nihil  
nīmīs, & se malle  
humum verri  
suā caudā, quā nā-  
tes simiæ tēgi.

THE ape entreats the fox,  
that she would give part  
of her tail to her to cover  
her buttocks; for that was a bur-  
den to her, which would be  
an use and honour to her.  
She answers, that it was nothing  
too much, and that she would rather  
that the ground would be brushed  
with her tail, than that the but-  
tocks of the ape would be covered.

MOR.

Sunt, qui egēnt; sunt,  
quibus sup̄erest; tamen  
id est mōris nulli dīvī-  
tum, ut bēct egēnos  
sup̄erflūā re.

MOR.

There are, who want; there are,  
to whom there is too much; yet  
that is the custom to none of the  
rich, to bless the needy  
with the superfluous store.

## FABLE XXIII.

*De Vulpēcūla & Mustēla.**Of the Fox and the Weasel.*

**V**ulpēcūla tenūis longā  
*inēdiū fortē repsit*  
 per angustam rimam in  
 camērā frumenti, in quā  
 cūm fuit probē pasta, deinde  
 venter distentus impēdit  
 tentantem ēgrēdi rursus.  
 Mustēla procul contemplāta  
 luctantem, tandem mōnet,  
 si cūpiat exīre,  
 rēdeat ad cavum macra,  
 quo intrāvērāt macra.

**T**HE fox slender by long  
 want by chance crept  
 through a narrow chink into  
 a heap of corn, in which  
 when she was well fed, then  
 her belly being stuffed hinders  
 her trying to go out again.  
 A weasel afar off having seen her  
 struggling, at length advises,  
 if she would desire to go out,  
 to return to the hole lean,  
 at which she had entered lean.

MOR.

Vidēas complūres lātos  
 atque alācrēs in mediocritāte,  
 vacūos cūris, expertēs  
 molestiis anīmi. Sin  
 illi fuērint facti divītes,  
 vidēbis eos incēdere mæstos;  
 nunquam porrigēre frontem,  
 plēnos cūris, obrūtōs  
 molestiis anīmi.

MOR.

You may see very many merry  
 and cheerful in a middle  
 state, void of cares, free  
 from troubles of mind. But if  
 they have been made rich,  
 you will see them walking sad;  
 never holding up their  
 head, full of cares, overwhelmed  
 with troubles of mind.

## FABLE XXXIV.

*De Equo & CERVO.**Of the Horse and the Stag.*

**E**quus gerēbat bellum  
 cum cervo; tandem  
 pulsus ē pascūis  
 implorābat humanā ōpem.  
 Rēdit cum homīne, de-  
 scendit in campum, victūs  
 antēa, jam fit victor;

**T**HE horse carried on a war  
 with the stag; at length  
 being driven out of the pastures  
 he implored human help.  
 He returns with a man, he de-  
 scends into the field, conquered  
 before, he now becomes conqueror;

*sed tāmēn, hoste victo,  
& misso sub jugum, est  
nēcesse, ut victor ipse  
serviat homīni. Fert  
equitem dorso, fræ-  
num ore.*

*but yet, the enemy being conquered,  
and brought under the yoke, it is  
necessary, that the victor himself  
should serve the man. He carries  
the rider on his back, the bri-  
dle in his mouth.*

MOR.

*Multi dimicant contra  
paupertatem, quā victā  
per industriam & fortunam,  
libertas victoris sæpe  
intērit; quippe domini et  
victōres paupertatis incipi-  
unt servīre dīvitibus; an-  
guntur flagris avāri-  
tiæ, cohībentur  
frānis parsimoniæ;  
nec tēnent modum  
querendi, nec audent ūti  
rēbus partis iusto sup-  
plīcio quīdem avaritiæ.*

MOR.

*Many fight against  
poverty, which being overcome  
by industry and fortune,  
the liberty of the victor often  
perishes; for the lords and  
conquerors of poverty be-  
gin to serve riches; they are cor-  
rected with the whips of ava-  
rice, they are curbed  
with the bridles of parsimony;  
neither do they observe any bounds  
of getting, nor do they dare to use  
the things gotten, a just punish-  
ment indeed of their covetousness.*

### FABLE XXXV.

*De Duobus Adolescentibus.*

*Of Two Young Men.*

**D**UO *adolescentes*  
*simulant, sese emptū-*  
*ros carnem apud cōquum:*  
*cōquō āgēnte alias res,*  
*alter arripit carnem ē*  
*canistro, dat sōcio,*  
*ut occurret sub*  
*veste. Cōquus, ut*  
*vidit partem carnis*  
*subreptam sibi, cœpit insi-*  
*mularē utrumq. furti. Qui*  
*abstulērāt, pejerat per*  
*Jōvem, se habere nihil;*

**T**WO *young men*  
*pretend, that they would*  
*buy flesh at a cook's:*  
*the cook doing other things,*  
*one snatches flesh out of*  
*a basket, gives it to his companion,*  
*that he may hide it under*  
*his garment. The cook, as soon as*  
*he saw that part of the flesh*  
*was stolen from him, began to ac-*  
*cuse both of the theft. He that*  
*had taken it, swears by*  
*Jove, that he has nothing;*



verò is, qui hăbuit, pejerat  
identidem, se abstulisse  
se nihil. Ad quos  
côquus inquit, quidē nunc  
fur lătet, sed is, per  
quem juravistis, inspexit,  
is scit.

but he, who had it, swears  
again and again, that he had taken  
away nothing. To whom  
the cook says, indeed now  
the thief lies hid, but he, by  
whom you have sworn, looked on,  
he knows.

MOR.

Cūm peccāvimus, homines  
non sciunt id statim; at  
Deūs videt omnia, qui sēdet  
super calos, et intuetur  
abyssos.

MOR.

When we have sinned, men  
do not know it immediately; but  
God sees all things, who sitteth  
upon the heavens, and looks into  
the deep.

### FABLE XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM cānis abstulisset  
carnem lanio in  
macello, continuō conjē-  
cit sese in pēdēs quantum  
pōtuit. Lanus perculsus  
jactūrā rei, primum  
tacuit, deīndē recipiēns  
animum, sic acclamavit  
procul, O furacissime,  
currē tūtus, licet tibi  
currere impūnē; nam nunc  
ēs tūtus, ob celēritatem,  
autem posthac observā-  
bēris cautiūs.

WHEN the dog had taken away  
flesh from the butcher in  
the shambles, immediately he be-  
took himself to his heels as fast as  
he could. The butcher struck  
with the loss of the thing, at first  
held his peace, afterwards taking  
courage, thus he cried to him  
afar off, O most thieving cur,  
run safe, it is lawful for you  
to run without fear; for now you  
are safe, for your swiftness,  
but hereafter you shall be obser-  
ved more cautiously.

MOR.

Hęc fabūla significat,  
plerosque hominēs tum  
dēmum fieri cautiōrēs,  
cū accēperint damnum.

MOR.

This fable signifies,  
that most men then  
at length become more cautious,  
when they have received damage.



## FABLE XXXVII.

*De Agno & Lupo.**Of the LAMB and the WOLF.*

**L**Upus occurrit agno  
 cōmītanti caprum,  
 rogītat, cur, mātrem rēlictā,  
 pōtiūs sēquātur olīdum  
 hircum, suadetque, ut rēdē-  
 at ad ubēra matris  
 distenta lactē, spērans,  
 fōre ita, ut la-  
 nīet abductum; verō ille  
 inquit, O lūpē, mater  
 commīsit me hūic.  
 Huic summa cūra servan-  
 di est dāta; obsēquar pa-  
 renti pōtiūs, quā tibi, qui  
 postūlās sēdūcere me istis  
 dictis, et mox discer-  
 tiere subductum.

MOR.

Nōlī hābēre fidem  
 omnibus; nam multi, dum  
 videntur velle prōdesse  
 aliis, intērim consūlūt  
 sibi.

**T**HE wolf meets the lamb  
 accompanying the goat,  
 he asks, why, his mother being left,  
 he rather would follow a stinking  
 goat, and advises him, to re-  
 turn to the dugs of his mother  
 stretched with milk, hoping,  
 that it would be so, that he may  
 butcher him drawn away; but he  
 says, O wolf, my mother  
 hath committed me to him.  
 To him the chief care of keep-  
 ing me is given; I will obey my mo-  
 ther rather, than you, who  
 desire to seduce me with those  
 words, and afterwards to tear  
 me in pieces stolen away.

MOR.

Be not willing to place dependance  
 in all men; for many, whilst  
 they seem to be willing to profit  
 others, in the mean time look  
 to themselves.

## FABLE XXXVIII.

*De Agricōlā & Filiis.**Of the Husbandman and his Sons.*

**A**Grīcōlā habēbat com-  
 plūrēs filiōs, iīque  
 fuēre discōrdēs inter  
 se; quos pāter  
 elabōrans trāhēre ad mu-  
 tūum amōrem, fascicūlō

**A**Husbandman had ma-  
 ny sons, and they  
 were disagreeing among  
 themselves; whom the father  
 labouring to draw to mu-  
 tual love, a small faggot

*aphōsīto, jūbet singūlos effringere circumdātum brevi funiculō: imbecilla etatūla conātur frustrā; pater solvit, redditque singūlis virgūlam, quam cum pro suis vīribus quisque facile frangēret; inquit, O filiōli, sic nēmo pōtērit vincere vos concordēs; sed si voluēritis sāvire mutūis vulnērībus, atque agītāre intestīnum bellum, ēritis tandem prædæ hostībus.*

MOR.

*Hæc fabūla docet, parvas res crescere concordīā, magnas dilābi discordīā.*

*being placed near, bids each to break it bound about with a short cord: their weak youth attempts it in vain; the father looses it, and gives to each a small rod, which when according to his strength every one easily could break; he says, O children, thus nobody will be able to conquer you agreeing; but if ye will be inclined to rage with mutual wounds, and to carry on intestine war, ye will be at length a prey to your enemies.*

MOR.

*This fable teaches, that small things increase by concord, that great fall asunder by discord.*

## FABLE XXXIX.

*De CARBONARIA &  
FULLONE.*

*Of the COLLIER and  
the FULLER.*

**C**ARBONARIUS invitābat fullonem ut habitaret sēcum in eādē dōmō. Fullo inquit, mi hōmo, istud non est mihi, vel cordi, vel utīle; nam vērēor magnōpēre, ne quæ elūam, tu reddas tam atra, quā carbo est.

MOR.

*Mōnēmur hoc apōlōgō ambūlāre cum*

**T**HE collier invited the fuller to dwell with him in the same house. The fuller says, my man, that is not for me, or to my mind, or profitable; for I fear greatly, lest the things which I wash clean, you would make as black, as a coal is.

MOR.

*We are admonished by this fable to walk with*  
D 2

*inculpatis; monēmur the blameless; we are admonished*  
*devītare consortium scēlērātōrum hōmīnum, velut to avoid the company of wicked*  
*certam pestem; nam quis- ed men, as*  
*que evādit talis, quales ii a certain plague; for every*  
*sunt, quibuscum versatur. one becomes such, as they*  
*are, with whom he converses.*

## FABLE XL.

*DÉ AUCEPE &  
PALUMBE.*

*Of the FOWLER and the  
RING-DOVE.*

**A**Uceps videt palumbem pröcul nīdulantem in altissimā arbore; adpröperat; denique molitur insīdias; fortè prēmit ānguē calcibus; hic mordet. Ille exanimātus improviso malo, inquit, mīserum me! dum insīdior alicui, ipse dispērō.

**T**HE fowler sees the ring-dove afar off making her nest in a very high tree; he hastens to her; finally he contrives a snare; by chance he presses a snake with his heels; this bites him. He terrified at the sudden misfortune says, wretched me! whilst I lie in wait for another, I myself perish.

MOR.

Haec fabula significat, eos nonnunquam circumdēnīri suis artibus, qui meditantur mālā.

MOR.

This fable signifies, that those sometimes are deceived by their own arts, who meditate evil things.

## FABLE XLI.

*De AGRICOLA et  
CANIBUS.*

*Of the HUSBANDMAN and  
the Dogs.*

**A**Grīcōla, cum hyemasset in ruri multos diēs, cepit tandem labōrāre penūriā

**T**HE husbandman, when he had wintered in the country many days, began at length to labour with the want

*necessāriarum rerum, interfecit oves, deinde et capellas, postremo quoque mactat boves, ut habēat, quo sustentet corpusculum penē exhaustum inediā. Cānes videntes id constitūunt quærere salutem fugā; et tēnim sēse non victūros diūtius, quando herus pēpērcit non bōbus quidem, quōrum op̄erā ūtēbātur in faciēdo rustico op̄ere.*

MOR.

*Si vis esse salvus, decēde ab eo citō, quem vidēs rēductum ad eas angustias; ut consumat instrumenta necessāria suis op̄eribus, quōd sup̄flēatur præsenti inediā.*

*of necessary things, he killed his sheep, afterwards also his goats, lastly also he slays his oxen, that he may have whereby he can sustain his body almost exhausted with want. The dogs seeing that resolve to seek safety by flight; for that they would not live longer, when their master spared not his oxen indeed, whose labour he employed in doing his country work.*

MOR.

*If you are willing to be safe, withdraw from that man soon, whom you see reduced to such straits; that he is destroying the instruments necessary for his works, whereby provision may be made for his present want.*

## FABLE XLII.

De VULPE et LEONE.

Of the Fox and the Lion.

**V**ulpēcula, quæ non solēbat vidēre immānitātem lōnis, contemplātā id animal sēmel atque iterum, trēpidābat; et fugitābat. Cū jam tertio leo obitūlisset sese obviam; vulpēs non mētuit quicquam, sed confidenter ādit, et salutat illum.

**T**HE fox, who was not used to see the fierceness of the lion, having viewed that beast once and again, trembled, and fled. When now a third time the lion had thrown himself in his way; the fox feared not any thing, but confidently goes to him, and salutes him.



MOR.

Consuetudo facit nos  
omnēs audaciōrēs, vel  
apud eos, quos vix antea  
ausi fuimus aspicerē.

MOR.

Custom makes us  
all more bold, even  
among those, whom scarcely before  
we dared to look on.

## FABLE XLIII.

De Vulpe et Aquilā.

Of the Fox and the EAGLE.

**P**Roles vulpeculā  
excurrēbat forās;  
comprehensa ab aquilā im-  
plorat fidem mātis. Illa  
accurrit, rogat aquilam, ut  
dimittat captivam  
prolem. Aquila nacta  
prædam subvolat ad pullos.  
Vulpēs, face cor-  
reptā, quasi esset  
absumptura munitiōnēs  
incendiō, cum jam  
ascendisset arborem,  
inquit, nunc tuere te,  
tuosque, si potēs. Aquilā  
trepidans, dum metuit  
incendium, inquit, parce mihi  
reddam quicquid habeo  
tuum.

MOR.

Intelligē per aquilam,  
potētēs, atque audaces; per  
vulpem, pauperculos, quos  
divitēs sæpēnumquā oppri-  
munt per vim. Verum læsi  
interdum probē ulciscuntur  
injuriam acceptam.

**T**HE young of the fox  
ran out abroad;  
caught by the eagle she im-  
plores the protection of her dam. She  
runs to her, asks the eagle, that  
she would dismiss her captive  
young. The eagle having got  
the prey flies away to her young.  
The fox, a fire-brand being  
snatched up, as if she was  
going to destroy her fortress  
with fire, when now  
she had climbed the tree,  
says, now defend yourself;  
and yours if you can. The ea-  
gle trembling, whilst she dreads  
the fire, says, spare me,  
I will restore whatsoever I have  
belonging to you.

MOR.

Understand by the eagle,  
the powerful and bold; by  
the fox, the poor, whom  
the rich oftentimes op-  
press by force. But the injured  
sometimes soundly revenge  
the injury received.



## FABLE XLIV.

*De Agricolā et  
Cicōniā.*

*Of the Husbandman and  
the Stork.*

**G**RUIBUS *ansēribusque*  
depascentibus *sāta*,  
rusticus *pratendit*  
laqueū. *Gruēs* capiuntur,  
*ansērēs* capiuntur, *et*  
*cicōniā cāpītur*. *Illa sup-*  
*plicat*, clamitans, *sese innō-*  
*centem*, *et esse nec gruem*,  
*nec ansērem*, *sed optimam*  
*omnium avium quīpse quæ*  
*semper consuēverit servīre*  
*parenti sēdūlō et alēre*  
*eum confectum sēnio*.  
*Agricolā* inquit, *prōbē*  
*scio omnia hęc*; *vērūm*  
*postquam cēpīmus tē cum*  
*nōcentibus*, *mōriēris quōque*  
*cum eis*.

**T**HE cranes and the geese  
feeding on the corn,  
the countryman sets  
a trap. The cranes are taken,  
the geese are taken, and  
the stork is taken. She en-  
treats him, crying, that she was in-  
nocent, and was neither a crane,  
nor a goose, but the best  
of all birds, as being one who  
always used to serve her  
father diligently and to nourish  
him worn out with old age.  
The husbandman says, well  
do I know all these things; but  
since we have taken you with  
the offending, you shall die also  
with them.

MOR.

Qui committit crīmen,  
et is, qui adjungit sē  
sociū scēlērātis,  
plectuntur pāri  
pōnā.

MOR.

He that commits a crime,  
and he, who joins himself  
a companion to the wicked,  
are punished with equal  
punishment.

## FABLE XLV.

*De OPILIONE &  
AGRICOLIS.*

*Of the SHEPHERD and  
the COUNTRYMEN.*

**P**UER *pascēbat* ovēs  
*ēditiōre pratīlo*, *atque*  
*clamitans terque*, *quaterque*

**A** Boy was feeding sheep  
upon a higher ground, and  
bawling both three and four times

*per jöcum, lŭpum ädesse, exciēbat agricolas undique: Illi illūsi sæpius, dum non subvēniunt implōranti auxilium, oves fiunt præda lŭpō.*

MOR.

*Si quispiam consuēverit mentiiri, fidēs non habēbitur facīle ei, cūm occēpērit narrāre vērū.*

*in jest, that the wolf was there, he raised the countrymen from all parts. They deluded too often, whilst they do not come to him imploring relief, the sheep become a prey to the wolf.*

MOR.

*If any one has been used to tell lies, trust will not be put easily in him, when he shall have begun to tell the truth.*

### FABLE XLVI.

*De Aquilā & Corvo.*

*Of the Eagle and the Crow.*

**A**QUILA dēvolat ēditissimā rūpē, in tergum agni. Corvus vidēns id gestit, vclūti simia, imitāri aquilam, dīmittit sē in vellus arietis; dīmissus impēdītur; impēdītus comprēhendītur; comprēhensus prōjicitur puēris.

MOR.

*Quisque æstīmet se sūā. non virtūte aliōrūm. Tentēs id, quod possis facēre.*

**T**HE eagle flies down from a very high rock, on the back of a lamb. The crow seeing that rejoices, even as an ape, to imitate the eagle, he drops himself upon the fleece of a ram; dropt down he is entangled; being entangled he is seized; being seized he is thrown to the boys.

MOR.

*Let every one value himself according to his own, not the virtue of others. Attempt that, which you may be able to do.*

# SELECT FABLES OF ÆSOP.

## FABLE XLVII.

*De invidio CANE &  
BOVE.*

*Of the envious DOG and  
the OX.*

**C**ANIS *dēcumbēbat*  
præsēpti plēno fœni:  
*bos* vēnit, *ut* cōmēdat;  
*ille* surrīgens sese prōhibet:  
*bos* inquit, *Dii* perdant  
*te* cum *isthāc* tuā *invidiā*,  
*qui* nec *vescēris* fano,  
*nec* sīnīs mē *vesci*.

**T**HE dog lay down  
in a rack full of hay:  
the ox comes to eat;  
he raising himself hinders him;  
the ox says, may the Gods destroy  
you with that your envy,  
who neither eat the hay,  
nor suffer me to eat it.

MOR.

*Plerīque sunt ēo ingēnō,*  
*ut invidēant eā*  
*aliis, quæ sunt nulli ūsūi*  
*sibi.*

MOR.

Many are of such a temper,  
that they envy those things  
to others, which bring no profit  
to themselves.

## FABLE XLVIII.

*De Corniculā & Ove.*

*Of the Jackdaw and the Sheep.*

**C**ORNICULĀ *strēpitat*  
in dorso ōviculæ:  
*ōvis* inquit, *si* obstrēpērēs  
*sic* cāni, *ferrēs*  
*infortūnium*. *At* corniculā  
*inquit*, *scio quibus* insultem,  
*molestā* placidis, *amīca*  
*sævis*.

**T**HE jackdaw makes a noise  
on the back of a sheep:  
the sheep says, if you made a noise  
thus to a dog, you would suffer  
the damage. But the jackdaw  
says, I know those whom I may insult,  
offensive to the mild, friendly  
to the cruel.

MOR.

*Māli insultant innōcenti*  
*et mīti; sed nēmo irrītat*  
*fērōces et malignos.*

MOR.

The wicked insult the innocent  
and mild; but no one irritates  
the fierce and mischievous.

## FABLE XLIX.

*De Pavōne &  
Luscīniā.*

*Of the Peacock and  
the Nightingale.*

**P**AVO quæritur apud Junonem conjugem, et sororem Jovis, lusciniā cantillare suaviter, se irrideri ab omnibus ob raucam ravim. Cui Juno inquit, luscīnia longè superat in cantu, tu plurimis; quisque habet suam dōtem à Diis. Dēcet unumquemq. esse contentum suā sortē.

MOR.

Sūmāmus eā, quæ Deus largitur, grato animo, neque quærāmus majōra.

**T**HE peacock complains to Juno the wife, and sister of Jupiter, that the nightingale sung sweetly, that he was laughed at by all for his hoarse squalling. To whom Juno says, the nightingale by far excels in singing, you in feathers; every one has his own gift from the Gods. It becomes every one to be content with his own lot.

MOR.

Let us take those things, which God bestows, with a grateful mind, neither let us seek greater.

## FABLE L.

*De senicūlā MUSTELA &  
MURIBUS.*

*Of the old WEASEL and  
the MICE.*

**M**USTELA, cārēns vīribus prae senio non valēbat insēqui mures jam ita, ut solēbat; cœpit mēditārī dolum; abscondit sē in collicūlo farīnæ, sic spērans fore, ut venētur citra labōrem. Mures accurrunt, et dum cūpiunt esitāre farīnam, omnes devorantur ad unum à mustelā.

**T**HE weasel, wanting strength through old age, was not able to pursue the mice now so, as she used: she began to meditate a trick; she hides herself in a heap of meal, thus hoping that it would be, that she may hunt without labour. The mice run to it, and whilst they desire to eat the meal, they all are devoured to one by the weasel.

MOR.

Ubi quispiam fuerit destitutus viribus, est opus ingenio. Lysander Lacedæmonius solēbat dicere subinde, quò leonina pellis non perveniret, vulpinam esse assumendam.

MOR.

When any one has been bereft of strength, there is need of art. Lysander the Lacedæmonian used to say often, where the lion's skin could not reach, that the fox's was to be taken.

## FABLE LI.

De LEONE &amp; RANA.

Of the LION and the FROG.

LEO, cum audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retro, et stans parum, videt ranam exeuntem e stagno; quam, statim indignabundus, conculcavit pedibus, inquit, non movēbis amplius ullum animal clamore, ut perspiciat te.

THE lion, when he heard the frog croaking loud, thinking that it was some great beast, turned himself back, and standing a little, he sees the frog going out of the pool; which, instantly enraged, he trod under with his feet, saying, thou shalt not affect any more any animal with thy noise, that he may look at thee.

MOR.

Fabula significat, quòd apud verbosus nihil reperitur præter linguam.

MOR.

The fable signifies, that among noisy men nothing is found but a tongue.

## FABLE LII.

De FORMICA &amp; COLUMBA.

Of the PISMIRE and the DOVE.

FORMICA sitiens venit ad fontem, ut biberet; fortè incidit

THE pismire thirsting came to a fountain, that she might drink; by chance she fell



*in* putēum. *Columba*,  
*supersidens arborem im-*  
*minentem fonti, cūm*  
*conspiceret formicam obrui*  
*āquīs, frangit*  
*ramulum ex arbore,*  
*quem deijcit sine mōrā*  
*in fontem. Formica,*  
*conscendens hunc, servatur.*  
*Auceps venit, ut capiat*  
*columbam; formica percipi-*  
*ens id, mordet unum*  
*ex pedibus aucupis;*  
*columba avolat.*

*into the well. The dove,*  
*sitting upon a tree hanging*  
*over the fountain, when she*  
*saw that the pismire was overwhelmed*  
*in the waters, breaks*  
*a little branch from the tree,*  
*which she throws without delay*  
*into the fountain. The pismire,*  
*getting upon this, is saved.*  
*The fowler comes, that he may take*  
*the dove; the pismire percei-*  
*ving that, bites one*  
*of the feet of the fowler;*  
*the dove flies away.*

MOR.

*Fabula significat, cūm*  
*bruta sunt grata in benefi-*  
*cos, eō māgis debent*  
*ī esse, qui sunt parti-*  
*cipes ratiōnis.*

MOR.

*The fable signifies, when*  
*brutes are grateful to benefac-*  
*tors, the more ought*  
*they to be, who are parta-*  
*kers of reason.*

### FABLE LIII.

*De Pavōne & Picā.*

*Of the Peacock and the Magpie.*

**G**ENS avium, cūm  
*vagārētur libērē, optā-*  
*bat rēgem dārī sibi.*  
*Pavo putābat se*  
*imprimis dignum, qui*  
*elīgērētur, quia esset*  
*formosissimus. Hoc accep-*  
*to in rēgem, pica inquit,*  
*O rex, si, te impērante,*  
*aquīla cōpērit insēqui*  
*nos perstrēnuē, ut sōlet,*  
*quo mōdo abī-*  
*ges illam? quo facto*  
*servābis nos?*

**T**HE nation of birds when  
*it wandered freely, wished*  
*that a king would be given to them.*  
*The peacock thought himself*  
*principally worthy, to*  
*be chosen, because he was*  
*the most beautiful. He being ad-*  
*mitted for king, the magpie says,*  
*O king, if, you governing,*  
*the eagle would begin to pursue*  
*us vigorously as she uses,*  
*by what method will you drive a-*  
*way her? by what means*  
*will you preserve us?*

MOR.

*In princīpe formā non est  
tām spectanda, quām  
fortitūdo corpōris et pru-  
dentia.*

MOR.

*In a prince beauty is not  
so much to be regarded, as  
strength of body, and pru-  
dence.*

D.

## FABLE LIV.

*De ÆGROTO &  
MEDICO.*

*Of the SICK MAN and  
the PHYSICIAN.*

**M**EDĪCUS curābat æ-  
grōtum; tandem ille  
moritur; tum medĭcus inquit  
ad cognātos, hic peribāt  
intemperantiā.

**A** doctor was attending a sick  
man; at length he  
dies; then the doctor said  
to the relations, this man died  
by intemperance.

MOR.

*Nisi quis relīquērit  
bibācitātem et libīdīnem  
matūrē, aut nunquam  
perveniet ad senectūtem, aut  
est hābitūrus perbrēvem  
senectūtem.*

MOR.

*Unless any one will relin-  
quish drunkenness and lewdness  
in time, either he never  
will arrive at old age, or  
he is to have a very short  
old age.*

## FABLE LV.

*De LEONE & aliis.*

*Of the LION and other beasts.*

**L**EO, asĭnus, et  
vulpēs eūnt venātum;  
ampla venatio capiūtur;  
capta est jussa partiri:  
asīno pōnentē singūlis sin-  
gūlas partes, leo irrūgēbat,  
rāpit asīnum, ac lanī-  
at. Postēā dat id  
negotii vulpēcūlæ, quæ

**T**HE lion, the ass, and  
the fox go to hunt;  
a large beast is taken;  
being taken is ordered to be divided:  
the ass laying before each their sin-  
gle shares, the lion roared against him,  
seizes the ass, and but-  
chers him. Afterwards he gives that  
business to the fox, who

astūtior, cū longē  
optīmā partē prōposītā, rēser-  
vavisset vix mīnīmā  
leo rōgat, à quo sic  
docta? Cui illa inquit,  
calamitas asīnī dōcūit  
me.

more cunning, when, by far  
the best part being proposed, had  
reserved scarcely a very small one  
the lion asks, by whom she was so  
taught? To whom she says,  
the calamity of the ass taught  
me.

MOR.

Ille est felix, quem periculā  
aliēna faciunt cautum.

MOR.

He is happy, whom the dangers  
of others make cautious.

### FABLE LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆDUS prospectans è  
fenestrā audēbat  
laccessere lūpum praterēun-  
tem convitiis; cui  
lūpus ait, scēlestē, tu  
non convitiāris mihi; sed  
locus. [convitiātur]

A KID looking out of  
a window dared  
to provoke a wolf passing  
by with bad words; to which  
the wolf says, wretch, you  
do not revile me; but  
the place.

MOR.

Tempus et locūs semper  
addunt audāciam hōmīni.

MOR.

Time and place always  
add boldness to a man.

### FABLE LVII.

De Leōne & Caprā.

Of the Lion and the Goat.

LEO fortē conspicū-  
tus capram ambulan-  
tem ēdītā rupe mōnet,  
ut descendat in viridē  
pratū; capra inquit, for-  
tasse facērem, si abēs-  
ses; qui non suades

THE lion by chance having  
seen a goat walk-  
ing on a high rock advises her  
to come down into a green  
meadow; the goat says, per-  
haps I would do it, if you were  
away; who do not persuade

*mīhi istud, ut ego capīam  
ullam voluptātem inde; sed  
ut tu hābēas quod,  
famēlicus, vōrēs.*

*me to that, that I may derive  
any pleasure from thence; but  
that you may have that which,  
being hungry, you may devour.*

MOR.

*Ne hābēas fīdem omnibus;  
nam quīdam non consūlunt  
tibi, sed sibi.*

MOR.

*Do not place your trust in all;  
for some do not look  
to you, but to themselves.*

### FABLE LVIII.

*De VULTURE aliisque  
AVIBUS.*

*Of the VULTURE and other-  
BIRDS.*

**V**ULTUR *adsimulat, se  
celebrāre annūum  
natālem; invitat avī-  
cūlas ad cēnam: ferē  
omnes veniūnt; accipit  
venientes magno plausu  
favōribusque: vultur la-  
nīat acceptas.*

**T**HE vulture feigns, that he  
would celebrate his annual  
birth-day; he invites the little  
birds to supper; almost  
all come; he receives  
them coming with great applause  
and kindnesses: the vulture but-  
chers them after they were received.

MOR.

*Omnes non sunt amīci,  
qui dīcunt blandē, aut  
simulant se facere benignē.*

MOR.

*All are not friends,  
who speak fairly, or  
pretend that they act kind-  
ly.*

### FABLE LIX.

*De ANSERIBUS &  
GRUIBUS.*

*Of the GEESSE and  
the CRANES.*

**A**NSERES *pascēbantur  
simul cum gruibus  
eodē agro. Grūēs,*

**T**HE geese were feeding  
together with the cranes  
in the same field. The cranes

*conspicuatæ rusticos, lēvēs āvōlānt; anserēs capiuntur, qui impediti onēre corpōris, non poterūt subvōlāre.*

*having spied the countrymen, being light fly away; the geese are taken, who hindered by the weight of their body, were not able to fly away.*

MOR.

*Urbē expugnātā ab hostibus, inops facile subducit se; at dīvēs, captus, servit. In bello dīvitiæ sunt magis onēri quàm usui.*

MOR.

*A city being besieged by enemies, the poor man easily withdraws himself; but the rich, taken, becomes a slave. In war riches are a greater burden than advantage.*

### FABLE LX.

*De Anu & Ancillis.*

*Of the old Woman and her Maids:*

**Q**Uædam anus habēbat dōmi complūres ancūlas, quas quotidie excitābat ad opus ad cantum galli, quem habēbat dōmi, antequam lucesceret. Ancillæ, tandem commotæ tædio quotidiani negotii, obtruncant gallum, sperantes jam, illo necato, sese dormituras usque ad mēridiē; sed hæc spes decēpit eas; nam hēra, ut rescivit, gallum intēremptum, deinceps jūbet eas surgere intempestā nocte.

**A** Certain old woman had at her house many maids, whom daily she roused to work at the crowing of a cock, which she had at home, before it was light. The maids, at length alarmed at the wearisomness of their daily business, beheaded the cock, hoping now, he being killed, that they would sleep even to mid-day; but this hope deceived them; for the mistress, as soon as she knew, that the cock was killed, thereafter commands them to rise at midnight.

MOR.

*Non pauci, dum stūdent evitāre grāvius malum, incidunt in aliū diversum.*

MOR.

*Not a few, whilst they strive to avoid a more grievous evil, fall into another different.*



## FABLE LXI.

*De ASINO & Equo.**Of the Ass and the Horse.*

**A**SINUS putābāt equum  
*beātum*, quod esset  
 pinguis, et dēgēret in otio;  
 verō dicēbat se infelīcem,  
 quod esset macilentus, et  
 strigōsus, et quotidie exer-  
 cerētur ab immīti hero in  
 ferendis onēribus. Haud  
 multō post conclāmant ad  
 arma; tum equus non re-  
 pūlit frānum ore,  
 equitem dorso, nec  
 tēlum corpore. Asīnus,  
 hoc vīso, agēbat magnas  
 gratiās Dīs, quod non fe-  
 cissent se equum, sed  
 asīnum.

**T**HE ass thought the horse  
*happy*, because he was  
 fat and lived in idleness;  
 but he called himself unhappy,  
 because he was lean, and  
 raw-boned, and daily was exer-  
 cised by an unmerciful master in  
 carrying burdens. Not  
 long after they cry to  
 arms; then the horse did not re-  
 pel the bridle from his mouth,  
 the rider from his back, nor  
 the dart from his body. The ass,  
 this being seen, gave great  
 thanks to the Gods, that they had  
 not made him a horse, but  
 an ass.

MOR.

Sunt misēri, quos  
*vulgus* iudicat beātos; et  
 non pauci sunt beāti, qui  
 putānt se miserrīmos.  
 Sutor crepidārius dīcit  
 rēgem felīcem, non con-  
 sīdērans in quantas res et  
 solīcītūdines dsitrāhītur,  
 dum intērim ipse cantīllat  
 cum optīmā paupertāte.

MOR.

They are miserable, whom  
*the rude multitude* judges happy; and  
 not a few are happy, who  
 think themselves very miserable.  
 The cobbler calls  
 the king happy, not consider-  
 ing into how great concerns and  
 troubles he is drawn,  
 whilst in the mean time himself sings  
 with excellent poverty.

## FABLE LXII.

De LEONE &amp; TAURO.

Of the LION and the BULL.

**T**Aurus *fūgīēns* leō-  
nem *incīdit* in hircum;  
is *minitābātur* cornu et  
caperātā fronte: ad quem  
taurus *plenus* irā inquit,  
tua *frons* contracta in  
rugas *non* terrītat me;  
sed metūo *immānem*  
leōnem, qui\* nisi *hēreret*  
meo *tergo*, jam *scires*  
esse *non* ita *parvam* rem  
*pugnāre* cum tauro.

MOR.

Calāmitas *non* est addēda  
calamitōsis. Est *mīser*  
sat, qui est *semel* mīser.

**T**HE bull *flying* from the li-  
on *lights* upon the goat;  
he *threatened* with his horn and  
wrinkled *brow*: to *whom*  
the bull *full* of anger said,  
thy *brow* contracted *into*  
wrinkles *does not* affright me;  
but I *fear* a *vast*  
lion, *who* unless he was sticking  
to my back, now you should know  
that it is *not* so small a thing  
to *fight* with a bull.

MOR.

Calamity *is not* to be added  
to the calamitous. He *is* miserable  
enough, *who* is *once* miserable.

\* A very remarkable *Latinism* not easily solved.

## FABLE LXIII.

De TESTUDINE &  
AQUILA.Of the TORTOISE and  
the EAGLE.

**T**edium *resptandi*  
occupāverat testudinem  
si quis tolleret eam in  
cælum, pollicetur *baccas*  
rubri *māris*. Aquila  
sustulit eam; pōscit præ-  
mīum; et fōdit eam non ha-  
bentem unguibus. Ita,  
testūdo, quæ concupīvit  
videre astra, reliquit vitam  
in astris.

**W**eariness of *creeping*  
had seized the tortoise;  
if any one would raise her to  
heaven, she promises the *pearls*  
of the red sea. The eagle  
raised her; demands the re-  
ward; and pierces her not hav-  
ing it with her talons. Thus,  
the tortoise, that desired  
to see the stars, left her life  
in the stars.

MOR.

*Sis contentus tuā sōrtē.*  
*Fuēre nonnulli, qui,*  
*si mansissent humilēs,*  
*fuissent tūti; facti sublīmes,*  
*incidērunt in periculā.*

MOR.

*Be contented with your lot.*  
*There have been some, who,*  
*if they had remained low,*  
*would have been safe; become high,*  
*they have fallen into dangers.*

## FABLE LXIV.

*De CANCRO & ejus*  
*MATRE.*

*Of the CRAB and his*  
*MOTHER.*

**M**ATER mōnet cancrum  
*rētrōgrādum, ut*  
*eat antrorsum. Filius*  
*respondet, mater, i præ,*  
*sēquār.*

**T**HE mother advises the crab  
*going backwards, that*  
*he would go forwards. The son*  
*answers, mother, go you before,*  
*I will follow.*

MOR.

*Rēprehendēris nullum*  
*vitii, cujus ipse*  
*quēās rēprēhēndi.*

MOR.

*You should blame none*  
*of the vice, of which you yourself*  
*may be blamed.*

## FABLE LXV.

*De SOLE & Aquil-*  
*LONE.*

*Of the SUN and the NORTH-*  
*WIND.*

**S**OL et aquilo  
*certant, uter sit*  
*fortior. Est conventum*  
*ab illis experiri vīrēs in*  
*viatōrem; ut fērat pal-*  
*mam, qui excussērit*  
*mantīcam. Borēas aggrē-*  
*dītur viatōrem horrisōno*  
*nimbo; at ille non desistit*  
*duplicāre amictum grādi-*

**T**HE sun and the north-wind  
*strive, which of the two is*  
*the stronger. It was agreed*  
*by them to try their strength upon*  
*a traveller; that he may get the*  
*victory, who shall have shaken off*  
*his cloak. Boreas encoun-*  
*ters the traveller with an awful*  
*storm; but he does not desist*  
*to double his cloak in going*

endo. Sol *exp̄h̄r̄itur* suas  
vīrēs, nimbōque paulātim  
evicto, ēmittit  
rādios. Viātor incipit  
æstuāre, sudāre, anhelāre:  
tandem nequēns progrēdi  
residet subfrondōso nemore.  
Ita victōria contigit soli.

MOR.

Id sape obtinētur man-  
suetūdīne, quod non pōtēst  
extorquēri vi.

on. The sun tries his  
strength, and the storm by degrees  
being overcome, emits  
his rays. The traveller begins  
to grow hot, to sweat, to pant:  
at length not being able to go on  
he sits down under a shady grove.  
Thus the victory fell to the sun.

MOR.

That often is obtained by gen-  
tleness, which cannot  
be extorted by force.

## FABLE LXVI.

De ASINO.

Of the Ass.

**A**SINUS vēnit in sylvam,  
offendit exuvias le-  
onis, quibus indūsus  
vēnit in fasciā, terrī-  
tat et fūgat grēges  
et armenta. Vēnit, qui  
perdidērat, quærīt suum  
asīnum. ASINUS, hero vīso,  
accurrit, imō incur-  
rit suo rugītu. At  
herus, auriculis prēhensis  
quæ extābant, inquit,  
mi aselle, possis fallē-  
re alios, ego nōvi te probē.

MOR.

Ne similes te esse, quod  
non es; ne doctum, cūm  
sis indoctus; ne jactes  
te divitem et nobilem, cūm  
sis pauper et ignobilis;  
etēnim, vero comperto,  
ridēbērt̄s.

**T**HE ass comes into the wood;  
finds the skin of a li-  
on, with which being clad  
he comes into the pastures, af-  
frights and puts to flight the flocks  
and herds. The man comes, who  
had lost him, seeks his  
ass. The ass, his master being seen,  
runs to him, nay runs upon  
him with his braying. But  
the master, his ears being caught  
which stood out, says,  
my ass, you may be able to de-  
ceive others, I know you well.

MOR.

Do not feign that you are, what  
you are not; not learned, when  
you are unlearned; do not boast  
yourself rich and noble, when  
you are poor and ignoble;  
for, the truth being found,  
you will be laughed at.

## FABLE LXVII.

*De mordāci CANE.**Of the biting Dog.*

**D**Ominus alligāvit nolam cāni subinde mordenti homīnes, ut quisq. cavēret sibi. Cānis, rātus id decus tribūtum suæ virtuti, despicit suos popūlāres. Aliquis jam grāvis ætāte et auctoritāte accēdit ad hunc cānem, mōnēns eum, ne erret; nam inquit, ista nola est dāta tibi in dedēcus, non in dēcus.

MOR.

Gloriōsus interdum dūcit id laudi sibi, quod est vitupērio ipsi.

**T**HE master tied a little bell to his dog often biting men, that every one might take heed to himself. The dog, having thought that an ornament bestowed on his virtue, despises his neighbours. One of them now grave with age and authority comes to this dog, advising him, not to mistake; for, says he, that little bell is given you for a disgrace, not for an ornament.

MOR.

The vain-glorious man sometimes accounts that for a praise to himself, which is a disgrace to him.

## FABLE LXVIII.

*De CAMELO.**Of the CAMEL.*

**C**Amēlus, despiciens se, querēbatur, tauros ire insignēs geminis cornibus; se inermem esse objectum ceteris animalibus; orat Jōvem donāre cornūa sibi: Jūpiter rīdet stultitiam camēli, nec modò negat votum camēli, verum et decurtat auriculās bestiæ.

**T**HE camel, despising himself, complained, that the bulls walk conspicuous for their two horns; that himself unarmed was exposed to the other animals; he entreats Jupiter to give horns to him: Jupiter laughs at the folly of the camel, and not only denies the wish of the camel, but also crops the ears of the beast.



MOR.

Quisque sit *contentus*  
suā *fortūnā*: etēnim  
*multi* secūti *melīorem*,  
incurrere *pejōrem*.

MOR.

Let every one be *content*  
with his own *fortune*: for  
many having followed a *better*,  
have run into a *worse*.

## FABLE LXIX.

De duobus AMICIS &  
URSO.

Of the two FRIENDS and  
the BEAR.

**D**UO amīci faciunt  
iter; ursus occur-  
rit in itinēre; unus scandens  
arbōrem evitat pericūlum;  
alter, cūm non esset  
spēs fugæ, procidens,  
simulat se mortuum. Ursus  
accēdit, et olfacit aures et  
os. Homīne continēte  
spīritum et mōtum, ursus,  
qui parcit mortūis, crēdens  
eum esse mortūum, abibat.  
Postea sōcio percontante  
quidnam bestia dixisset illi  
accumbenti in aurem, ait,  
mōnuisse hoc, ne un-  
quam facerem iter  
cum amīcis istius mōdi.

**T**WO friends are making  
a journey; a bear meets  
them on the road; one climbing  
a tree shuns the danger:  
the other, when there was not  
hope of flight, falling down,  
feigns himself dead. The bear  
comes near, and smells his ears and  
mouth. The man holding in  
breath and motion, the bear,  
which spares the dead, believing  
that he was dead, went away.  
Afterwards his companion asking  
what the beast had said to him  
lying down in his ear, he says,  
that he had advised me *this*, that  
I should not ever make a journey  
with friends of that kind.

MOR.

Adversæ res et pericūla  
egnant vērū amīcum.

MOR.

Adversity and  
show the true friend. dangers

## FABLE LXX.

*De Rustico & Fortunā.**Of the Countryman and Fortune.*

**R**USTICUS, *cum*  
*arāret, offendēbat*  
*thesaurum in sulcis. For-*  
*tūna vidēns, nihil hōnōris*  
*hābēri sibi, ita locūta est*  
*sēcum: thesauro rēpēto,*  
*stolidus non est gratus; at,*  
*ēo ipso thesauro āmisso,*  
*sollicitābit me primām*  
*omnium vōtis et*  
*clamōribūs.*

**T**HE countryman, *when*  
*he was ploughing, found*  
*treasure in the furrows. For-*  
*tune seeing, that no honour*  
*was paid to her, thus spake*  
*with herself: the treasure being found,*  
*the fool is not thankful; but,*  
*that same treasure being lost,*  
*he will solicit me the first*  
*of all with vows and*  
*clamours.*

MOR.

*Bēnēficio accepto, sīmūs*  
*grati mērenti bēnē de*  
*nōbis; et enim ingrātītūdo*  
*est digna privāri etiam*  
*bēnēficio, quod modō*  
*accēpēr .*

MOR.

*A kindness being received, let us be*  
*grateful to him who deserves well of*  
*us; for ingratitude*  
*is worthy to be deprived even*  
*of the kindness, which lately*  
*it may have received.*

## FABLE LXXI.

*De Pavone & Grue.**Of the Peacock and the Crane.*

**P**AVO *et* grus  
*cānant unā: pavo*  
*jactat se, ostentat caudam:*  
*grus fatētur pavonēm*  
*esse formosissimis pennis;*  
*tāmēn se penetrāre nubēs*  
*animōso v lātu, dum pa-*  
*vo vix supērvolat tecta.*

**T**HE peacock and the crane  
*sing together: the peacock*  
*boasts himself, shows his tail:*  
*the crane owns that the peacock*  
*is of the most beautiful feathers;*  
*yet that himself pierced the clouds*  
*with his bold flight, whilst the pea-*  
*cock scarcely flies over the houses.*

MOR.

*Nemo contempsit al-  
terum: cuique est sua  
dōs; cuique est sua  
virtūs: qui caret tuā  
virtute, forsān hābeat eam,  
quā tu cārēās.*

MOR.

*Let no man despise an-  
other: every one has his own  
endowment; every one has his own  
virtue: he who wants your  
virtue, perhaps may have that  
which you may want.*

## FABLE LXXII.

*De QUERCU &  
ARUNDINE.*

*Of the OAK and  
the REED.*

**Q**Uercus effracta va-  
lidiōre nōto,  
præcipitātur in flūmen, et,  
dum fluitat, fortē haret  
suis rāmīs in arundīne;  
mirātur, arundīnem stāre  
incōlūmem in tanto turbīne.  
Hæc respondet, se esse  
tūtā suā flexibilitāte;  
se cēdere noto,  
bōrēæ; omni flātūi;  
nēc esse mīrum, quōd  
quercus exciderit, quæ  
concūpīvit non cēdere, sed  
resistere.

**T**HE oak being broken by a  
very strong south-wind,  
is thrown into a river, and,  
whilst she floats, by chance sticks  
by her branches upon a reed;  
she wonders, that the reed stands  
safe in so great a whirlwind.  
She answers, that she was  
safe by her flexibility;  
that she yielded to the south-wind,  
to the north-wind, to every blast;  
nor was it strange, that  
the oak should fall, who  
desired not to yield, but  
resist.

MOR.

*Nē resistas pōtentiōri,  
sed vincas hunc cēdendo,  
et fērendo.*

MOR.

*Do not resist the more powerful,  
but conquer him by yielding,  
and bearing.*

## FABLE LXXIII.

De LEONE &  
VENATORE.

Of the LION and  
the HUNTER.

**L**EO *littigat* cum *venatōre*; præfert suam fortitudinem fortitudinī hōmīnis. Post longa jur-gia venātor dūcit leōnem ad mausolēum, in quo leo erat sculptus depōnens cāput in grēmium viri. Fēra nēgat id esse sātis indicīi; nam ait, hōmīnēs sculpere quod vellent; quōd si leōnēs sōrēnt artīfīcēs, virum jam īri sculptum sub pēdibus leōnis.

**T**HE lion contends with a hunter; he prefers his own strength to the strength of a man. After long disputes the hunter leads the lion to a tomb, on which a lion was carved laying down his head upon the lap of a man. The beast denies that that is sufficient proof; for he says, that men carved what they pleased; but if lions could be artificers, that the man now would be carved under the feet of the lion.

MOR.

Quisque, quoad pōtēst, et dīcit, et facit id, quod pūtat prōdesse suæ causæ et partī.

MOR.

Every one, as much as he can, both says, and does that, which he thinks is profitable to his own cause and party.

## FABLE LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

**P**UER sēdēbat flens apud putēum; fur rōgat causam flendi; puer dīcit, fune rupto, urnam auri incīdisse in aquas. Hōmo exiit se, insilit in putēum, quærit. Vase non invento, conscendit,

**A** Boy sat weeping at a well; a thief asks the cause of his weeping; the boy says, the rope being broke, that an urn of gold had fallen into the waters. The man undresses himself, jumps into the well, seeks it. The vessel not being found, he comes up,

*atque ibi nec invenit puerum, nec suam tunicam: quippe puer, tunicā sublātā, fugerat.*

*and there neither finds the boy, nor his coat: for the boy, the coat being taken away, had fled.*

MOR.

*Interdum falluntur, qui solent fallere.*

MOR.

*Sometimes they are deceived, who are accustomed to deceive.*

### FABLE LXXV.

*De RUSTICO & JUVENCO.*

*Of the COUNTRYMAN and the STEER.*

**R**USTICUS habebat juvenicum impatientem omnis vinculi et jugi: homo astutus rescabat cornua bestiae; nam petebat cornibus; tum jungit non currui, sed aratro, ne pulsaret herum calcibus, ut solebat. Ipse tenet stivam, gaudens, effecisse industriā, ut jam foret tutus et a cornibus, et ab ungulis. Sed quid evenit? Taurus subinde resistens spargendo arenam opplet os et caput rusticici eā.

**A** COUNTRYMAN had a steer impatient of every chain and yoke: the man a little cunning cuts off the horns of the beast; for he struck with his horns, then he yokes him not to the cart, but to the plough, that he might not strike his master with his heels, as he used. He holds the plough, rejoicing, that he had effected by industry, that now he would be safe both from horns, and from hoofs. But what happened? The bullock frequently resisting by scattering the sand fills the mouth and head of the countryman with it.

MOR.

*Nonnulli sunt sic intractabiles, ut nequeant tractari ullā arte, aut consilio.*

MOR.

*Some are so intractable, that they cannot be managed by any art, or counsel.*



## FABLE LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

**S**atyrus, qui olim erat habitus Dēus nēmōrum. mīserātus viatōrem obrūtum nīve, atq. enectum algōre, dūcit in suum antrum; fōvet igne. At, dum spīrat in mănūs, percontātur causam; qui respondens inquit, ut cālefīant. Post-eā, cūm accumbērent, viātor sufflat in pultem, quod, interrōgātus, cur faceret, inquit, ut frigescat. Tum contīnūō satyrus, ējiciens viatōrem, inquit, nōlo, ut ille sit in meo antro, cui sit tam dīversum ōs.

MOR.

Evītā bilinguem hōmīnem, qui est Proteus in sermōne.

**A** Satyr, who formerly was accounted a God of the woods, having pitied a traveller covered with snow, and almost dead with cold, leads him into his cave; keeps him warm with fire. But, whilst he breathes into his hands, he inquires the cause; who answering says, that they may be warm. Afterwards, when they sat down, the traveller blows into his pottage, which, being asked, why he did, he said, that it may be cold. Then immediately the satyr, casting out the traveller, says, I am not willing, that he should be in my cave, who has so different a mouth.

MOR.

Avoid a double-tongued man, who is a Proteus in his discourse.

## FABLE LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

**M**US mōmordērat pēdēm tauri, fūgiens in suum antrum. Taurus vibrat cornūā, quērit hostem, videt nusquam. Mus irrīdet eum;

**T**HE mouse had bitten the foot of the bull, flying into his hole. The bull brandishes his horns, seeks his enemy, sees him nowhere. The mouse laughs at him;

Inquit, quia es robustus,  
ac vastus, idcirco non con-  
tempseris quemvis; nunc  
eximius mus læsit te, et  
quidem grātis.

says he, *because you are strong,*  
and *big*, for that cause *you should not*  
*despise* any one; now  
a little mouse has hurt you, and  
indeed for nothing.

MOR.

Nemo pendat hostem  
flocci,

MOR.

Let no man value his enemy  
at a lock of wool.

### FABLE LXXVIII.

De Rustico &  
Hercule.

Of the COUNTRYMAN and  
HERCULES.

CURRUS rusti-  
ci hæret in profundo  
luto. Mox supinus  
implorat Deum Herculem;  
vox intonat è cælo,  
ineptè, flagella tuos equos,  
et ipse annūtere rotis,  
atq. tum Hercules vocatus  
adërit [tibi.]

THE waggon of a country-  
man sticks in deep  
mud. Afterwards lying on his back  
he implores the God Hercules;  
a voice thunders out of heaven,  
fool, whip your horses,  
and yourself lean to the wheels,  
and then Hercules invoked  
will assist you.

MOR.

Otiōsa vota præsunt nil;  
quæ sanè Deus non audit.  
Ipse juvā teipsum, tum  
Deus juvābit te.

MOR.

Lazy prayers avail nothing;  
which indeed God does not hear.  
Do you yourself help yourself, then  
God will help you.

### FABLE LXXIX.

De Cicādā & Formicā.

Of the Grasshopper and the Pis-  
mire.

CUM cicāda cantet  
per æstātem, formica  
exercet suam messem trā-

WHEN the grasshopper sings  
in the summer, the ant  
exercises her harvest, dra-

*Æns grana in antrum, quæ rēpōnit in hyēmē. Brumā sæviēte, famēlica cicāda vēnit ad formīcam, & mendīcat victum. Formīca rēnūit, dictitans, sese labōrāvisse, dum illa cantābat.*

*ing the grains into a hole, which she lays up for winter. The winter raging, the famished grasshopper comes to the ant, and begs victuals. The ant refuses, saying, that she had laboured, whilst she was singing.*

MOR.

*Qui est segnis in juventā, egēbit in senectā. et qui non parcit, mox mendicabit;*

MOR.

*He who is slothful in youth, shall want in old age; and he who does not spare, by and by shall beg.*

### FABLE LXXX.

*De CANE & LEONE.*

*Of the DOG and the LION.*

**C**ANIS jōcāns occurrit leōni, quid tu exhaustus inēdiā percurris sylvas et dēvīa? spēctā me pinguem, et nītīdum, atque consēquor hēc, non labōre, sed ōtīo. Tum leo inquit, tu quidē hābēs tuas epūlas, sed, stolidē, hābēs etiam vincūla; esto tu servus, qui pōtēs servīre; ego quidē sum līber, nec vōlo servīre.

**A** DOG joking meets a lion, why do you exhausted with want run through the woods and by-places? see me fat, and beautiful, and I obtain these things, not by labour, but idleness. Then the lion says, you indeed have your dainties, but, fool, you have also your chains; be you a slave, who are able to serve; I indeed am free, neither am I willing to serve.

MOR.

*Leo respondit pulchrē: etenim libērtas est potior omnibus rēbūs.*

MOR.

*The lion answered beautifully: for liberty is better than all things.*

## FABLE LXXXI.

*De Piscibus.**Of Fishes.*

**F**Lūviālis piscis est correptus per vim flūminis in mare, ubi effērens suam nobilitātem, pendēbat omnē marīnum gēnus vīli. Phoca non tūlit hoc, sed ait, tunc indicium nobilitātis fore, si captus portetur ad fōrum cum phōcā; se iri emptum à nobilibus, autem illum à plēbe.

MOR.

Multi sunt sic capti libidine glōriæ, ut ipsi jactent se. Sed laus sui ōris non datur homīni laudi, at excipitur cum rīsu auditōrum.

**A** River fish was hurried down by the force of the river into the sea, where extolling his nobility, he valued all the sea race at a low rate. The seal did not bear this, but said, that then a proof of nobility would be, if taken he would be carried to market with the seal; that himself would be bought by nobles, but he by the common people.

MOR.

Many are so charmed with the desire of glory, that they boast themselves. But the praise of his own mouth is not attributed to a man for praise, but is treated with the laughter of the hearers.

## FABLE LXXXII.

*De Pardo & Vulpeculā.**Of the Leopard and the Fox.*

**P**Ardus, cui est pictum tergum, ceteris fēris, etiam leōnibus despectis ab eo, intumescēbat. Vulpēcūla accēdit ad hunc, suadet non superbire, dicens quidem, illi esse speciōsam pellem, verò sibi esse speciōsam mentem.

**T**HE leopard, who has a speckled back, the other beasts, even the lions being despised by him, was puffed up. The fox comes to him, advises him not to be proud, saying indeed, that he had a fine skin, but that himself had a fine mind.

MOR.

Est *discrīmen* et *ordo*  
bonōrum: *bōnā*  
corpōris *præstant* bōnīs  
*fortūnæ*; sed *bōnā* *anīmī*  
*sunt præfērēda his.*

MOR.

There is a *difference* and *order*  
of good things: *the goods*  
of the body *excel* the goods of  
*fortune*; but *the goods* of the mind  
*are to be preferred to these.*

## FABLE LXXXIII.

De VULPE &amp; FELE.

Of the Fox and the CAT.

CUM *vulpēs* in *collō-*  
*quō*, quod illi erat  
cum *fēlē*, *jactāret*, sibi  
*esse vāriās technas*, *ādēō*  
*ut hābēret vėl peram*  
*rēfertam dōlīs*: *autem*  
*fēlis respondit*, sibi *esse*  
*duntaxāt unīcam artem*, cui  
*fīdērēt*, si *esset*  
*quid discrīmīnīs*. *Intēr*  
*confabulandūm*, *repentē*  
*tumultūs canum accurren-*  
*tium audītūr*: *ibī fēlis*  
*subsilit in altissimam*  
*arbōrem*; *intērīm vulpēs*,  
*cincta canibus*, *capitur*.

WHEN the fox in a *dis-*  
*course*, which he had  
with the cat, was *boasting* that he  
had *various shifts*, so  
that he had even a *budget*  
full of *tricks*: but  
the cat *answered*, that she had  
only *one art*, to which  
she could *trust*, if there was  
any *danger*. In the *time*  
of *discoursing*, *suddenly*  
the *noise of dogs run-*  
*ning is heard*: then the cat  
leaps upon a *very high*  
*tree*; in the mean time the fox,  
*surrounded by the dogs*, is taken.

MOR.

Fabūla *innūit*, nōnnūn-  
quā *unīcum consīlium*,  
*modō sit vērūm*, et *efficax*,  
*esse præstābīlius quāmplūrēs*  
*dōlos*, et *frīvōla consīliā*.

MOR.

The fable *intimates*, that some-  
times *only one scheme*,  
*provided it is right and powerful*,  
is *better* than *many*  
*tricks*, and *frivolous schemes*.



## FABLE LXXXIV.

*De REGE & SIMIIS.**Of the KING and the APES.*

**Q**uidam Ægyptius rex instituit aliquot simias, ut herdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edoctæ artem saltandi cepērunt saltare, indutæ purpureis vestimentis, ac personatæ; et spectaculum jam placēbat longō tempore in mirum modum; donec quispiam ē spectātoribus factus abjecit nūcēs in medium, quas habēbat clanculum in loculis. Ibi statim simiæ, simul atque viderent nūces, oblita choræ, cepērunt esse id, quod fuerant antea, ac repente ē saltatricibus redierunt in simias; et, personis et vestibus dilaceratis, pugnabant inter se pro nūcibus, non sine maximo risu spectatorum.

MOR.

Hæc fabula admōnet,  
ornamenta fortunæ  
non mutare ingenium  
hominis.

**A** Certain Egyptian king appointed some apes, that they should learn the action of dancing. For, as no animal comes nearer to the shape of a man, so neither does any other imitate human actions either better, or more willingly. Therefore soon being taught the art of dancing, they began to dance, clothed in purple garments, and masked; and the sight now was pleasing a long time in a wonderful manner; till one of the spectators being witty threw nuts into the middle of them, which he had privately in his pockets. Then immediately the apes, as soon as they saw the nuts, having forgot the dance, began to be that, which they had been before, and suddenly from dancers returned into apes; and, their masks and clothes being torn off, they fought among themselves for the nuts, not without the very great laughter of the spectators.

MOR.

This fable informs us  
that the ornaments of fortune  
do not change the disposition  
of a man.

## FABLE LXXXV.

De ASINŌ & VIATORIBUS.

Of the Ass and the TRAVELLERS.

**D**UO quīdam, cūm fortē invēnērunt asinum in sylvā, cōpērunt contendere intēr sē, ūter eōrum abducēret eum dōmum, utī suum; nam videbātur pariter objectus utrique à fortunā. Intērim, illis altercantibus invicem, asinus abduxit sē, ac neuter potītus est eō.

**T**WO certain men, when by chance they found an ass in a wood began to contend between themselves which of them should lead him home, as his own, for he seemed equally offered to both by fortune. In the meantime, they wrangling with one another, the ass withdrew himself, and neither obtained him.

MOR.

Quīdam excidunt à presentibus commodis, quibus nesciunt ūti ob inscītiam.

MOR.

Some fall from present advantages, which they know not how to use through ignorance.

## FABLE LXXXVI.

De CORVO & LUPIS.

Of the Crow and the WOLVES.

**C**ORVUS comītātur lūpōs per ardūa jūga montium; postulat partem prędę sibi, quia secūtus esset, et non dēstituisset eos ullo tempōrē. Deinde est repulsus à lūpis, quia non mīnūs vorāret exta luporum, si occīderentur, quā exta cætērōrum animalium.

**T**HE crow accompanies the wolves through the high tops of the mountains; he demands a part of the prey for himself, because he had followed, and had not forsaken them at any time. Then he is repulsed by the wolves, because no less would he devour the entrails of the wolves, if they would be killed, than the entrails of other animals.

MOR.

Non quid agamus est  
semper inspiciendum; sed  
quo animo simus, cum  
agamus.

MOR.

Not what we may do is  
always to be looked into; but  
of what mind we are, when  
we are doing it.

## FABLE LXXXVII.

*De MURE nato in  
Cistā.*

*Of the Mouse born in  
a Chest.*

**M**US natus in cistā  
duxerat ferē omnem  
vitam ibi, pastus nūcibus,  
quæ solēbant servāri in  
eā. Autem, dum ludens  
circa oras cistæ  
decidisset, et quæreret  
ascensum, reperit epulās  
lautissimē parātās, quas  
cum cœpisset gustāre,  
inquit, quā stolīdus fui  
hactenus, qui crēdebam  
esse nihil in tōto  
orbē melius meā cistulā?  
Ecce! quā vescor suavi-  
oribus cībīs hic!

MOR.

Hæc fabula indicat, pa-  
triā non diligendam itā,  
ut non adeamus eā locā,  
ubi possimus esse beatiō-  
res.

**A** Mouse born in a chest  
had led almost all  
his life there, fed with nuts,  
which used to be kept in  
it. But, whilst playing  
about the edges of the chest  
he had fallen down, and was seeking  
an ascent, he found dainties  
most sumptuously prepared, which  
when he had begun to taste,  
he said, how foolish have I been  
hitherto, who believed  
there was nothing in the whole  
world better than my small chest?  
Behold! how I am fed with sweet-  
er meats here!

MOR.

This fable shows that our coun-  
try is not to be loved so,  
that we may not go to those places,  
where we may be more  
happy.

## FABLE LXXXVIII.

*De Rustico impetrante,  
ut trit̃icum nasc̃eretur  
absque aristis.*

*Of the COUNTRYMAN obtaining,  
that wheat would grow  
without beards.*

**Q**UIDAM rusticus im-  
petrāverat a Cerere,  
ut trit̃icum nasc̃eretur absq.  
aristis, ne læderet  
mānūs mētentium et  
trit̃urantium; quod, cū  
īnaruit, est depastum à  
minūtis avibus: tum ru-  
sticus inquit, quā dignē  
patiōr! Qui causā  
parvæ commoditātis perdidi  
etiam maxīma ēmolūmen-  
tā.

**A** Certain countryman had ob-  
tained from Ceres,  
that wheat would grow without  
beards, that it might not hurt  
the hands of the reapers and  
threshers; which, when  
it grew ripe, was eaten up by  
the small birds: then the coun-  
tryman said, how deservedly  
do I suffer! Who for the sake  
of a small conveniency have lost  
even the greatest advanta-  
ges.

MOR.

Fabūla indicat, parva  
incommōda [esse] pensanda  
majōri utilitatē.

MOR.

The fable shows, that small  
losses are to be made up  
with greater profit.

## FABLE LXXXIX.

*De ACCIPITRE insēquēte  
COLUMBAM.*

*Of the HAWK pursuing  
the PIGEON.*

**C**UM accipiter insē-  
quēretur cōlumbam  
præcipiti volātu, ingres-  
sus quendam villam est  
aptus à rustico, quem  
obsēcrabat blandē, ut  
remitteret sē; nam,  
ixit, non læsi te.  
Cui rusticus respon-  
dit, nec hæc læserāt te.

**W**HEN the hawk was pur-  
suing the pigeon  
with a speedy flight, having en-  
tered a certain village he was  
caught by a countryman, whom  
he besought fawningly, that  
he would dismiss him; for,  
said he, I have not hurt you.  
To whom the countryman an-  
swered, nor had she hurt you.

MOR.

Fabulă indicat, că  
puniri meritu, qui cōnan-  
tur ledere innocentēs.

MOR.

The fable shows, that they  
are punished deservedly, who en-  
deavour to hurt the innocent.

## FABLE XC.

De RUSTICO transi-  
tūro AMNEM.

Of the COUNTRYMAN about to  
pass over a RIVER.

**R**USTICUS transītūrus  
torrentem, qui fortē  
excrēverat imbribus,  
quærēbat vadum, et cū  
tentāvisset eam partem  
fluminis, quæ vidēbatur  
quiētior, et placidior,  
rēpērit eam altiōrem, quā  
fuērat opīnātus; rursus  
adīnvēnit brevīōrem, et  
tūtiōrem partem; ibi flū-  
vius decurrēbat majōri  
strēpītu aquarum: tum  
inquit sēcum, quā  
tūtiūs possūmus ciedere  
nostram vitam in clamōsis  
aquis, quā in quiētis et  
silētibz.

**A** Countryman about to pass over  
a torrent, which by chance  
had increased by showers,  
sought a shallow place, and when  
he had tried that part  
of the river, which seemed  
more quiet, and smooth,  
he found it deeper, than  
he had thought; again  
he came to a shallower, and  
safer part; there the ri-  
ver ran down with a greater  
noise of the waters: then  
he said with himself, how  
more safely can we trust  
our life in the noisy  
waters, than in the quiet and  
silent.

MOR.

Admōnēmur hāc  
fabulā, ut extimescāmus  
hōmīnes verbōsōs, et mī-  
nāces, mīnūs quā quiētos.

MOR.

We are admonished by this  
fable, that we should fear  
men talkative and threat-  
ening, less than the quiet.



## FABLE XCI.

*De COLUMBA & PICA.**Of the PIGEON and the MAGPIE.*

**C**olumbă interrogatā à picā, quid inducēret eam, ut nidificāret semper in eodem locō, cū ejus pulli semper surripērentur inde, respondit, simplicitas.

**T**HE pigeon being asked by the magpie, what could induce her, to build her nest always in the same place, when her young always were taken from thence, answered, simplicity.

MOR.

Hæc fabŭla indicat, bonōs viros sæpe decipi facilē.

MOR.

This fable shows, that good men often are deceived easily.

## FABLE XCII.

*De ASINO & VITULO.**Of the Ass and the CALF.*

**A**sinus et vitulus, cū pascērentur in eodem prato, præsentiēbant hostilem exercitum adventāre sonitu campanæ. Tum vitulus inquit, O sodālis, fugiāmus hinc, ne hostēs abducant nos captivos; cui asinus respondit, fugē tu, quem hostēs consuēverunt occidēre, et esse: nihil intērest asini, cui ubique eadem conditio fērendi onēris est prōposita.

**T**HE ass and the calf, when they were feeding in the same pasture perceived that the enemy's army was approaching by the sound of a bell. Then the calf said, O my companion, let us fly hence, lest the enemies may lead away us captive; To whom the ass answered, fly you, whom the enemies have been used to kill, and eat: it is no concern of the ass, to whom every where the same condition of bearing a burden is proposed.

MOR.

Hæc fabŭla admōnet servos, ne formident

MOR.

This fable warns servants, not to fear

*magnōphēre mutāre dōmīnos, greatly to change their masters,*  
*mōdō futūri non sint provided the future may not be*  
*detēriōrēs priōribūs. worse than the former.*

## FABLE XCIII.

*De VULPE & MULIERI-  
 BUS ēdentibus Gallīnas.*

*Of the Fox and the Wo-  
 MEN eating Hens.*

**V**ulpēs transiēns juxta  
 quandam villam,  
 conspexit cātervam muliērum  
 cōmēdentem alto silentio  
 plurīmas gallīnas epīphāre  
 assātas: ad quas conversa  
 inquit, qui clamōres et  
 latrātus canum esset  
 contra me, si ego facerēm,  
 quod vos facitis? Cui  
 quædam anus respondens  
 inquit, nos cōmēdimus quæ  
 sunt nostrā, verò tu fūrāris  
 aliēna.

**A** FOX passing near  
 a certain village,  
 saw a heap of women  
 eating in deep silence  
 very many hens sumptuously  
 roasted: to whom being turned  
 he said, what clamours and  
 barkings of dogs would be  
 against me, if I would do  
 what you are doing? To whom  
 a certain old woman answering  
 said, we eat the things which  
 are our own, but you steal  
 other men's.

MOR.

Quod est mēum non attī-  
 net ad tē. Ne furāre;  
 esto contentus tuis rēbus.

MOR.

What is mine does not be-  
 long to you. Do not steal;  
 be content with your own things.

## FABLE XCIV.

*De pinguibus CAPONIBUS  
 & macro.*

*Of the fat CAPONS -  
 and the lean.*

**Q**uidam vīr nutricavē-  
 rat complūres capōnēs  
 in eodem ornithoboscio; qui  
 omnes sunt effecti pingues

**A** Certain man had brought  
 up several capons  
 in the same coop; who  
 all were made fat

*fratēr ūnum, quem fratres  
irridēbant, ut macilentum.  
Dōmīnus acceptūrus nōbīlēs  
hospītes lauto et sumptuōso  
convīvio, impērat cōquō,  
ut intērīmat, et cōquat ex  
his, quos invēnērīt  
pinguīōres. Pinguēs audī-  
entēs hoc afflictabant sēsē,  
dīcentēs, O si nos fuissēmus  
macilenti!*

MOR.

*Hæc fabūla est conficta  
in solāmēn paup̄erum,  
quōrum vita est tūtior, quā  
vita dīvītum.*

*except one, which his brethren  
laughed at, as being lean. The  
owner intending to receive noble  
guests in an elegant and sumptuous  
feast, commands the cook,  
that he should kill and cook of  
these, which he would find  
more fat. The fat hear-  
ing this afflicted themselves,  
saying, O if we had been  
lean!*

MOR.

*This fable was invented  
for the comfort of the poor,  
whose life is safer, than  
the life of the rich.*

### FABLE XCV.

*De CYGNO cānente in  
Morte, rēphrenso  
Ciconiā.*

*Of the SWAN singing in  
Death. reproved by  
the Stork.*

**C**Ygnus mōriēns inter-  
rōgābātur à ciconiā,  
*cur in morte, quam cētera  
animālia adcō exhorrent,  
ēmittēret sōnōs multō  
suaviōrēs, quā in omni  
vitā; cū potius debēret  
esse mæstus. Cui cygnus  
inquit, quā non cruciā-  
bor ampliūs curā quæren-  
di cībī.*

**T**HE swan dying was ask-  
ed by the stork  
*why in death, which other  
animals so much fear,  
he sent forth sounds much  
sweeter, than in all  
his life; when rather he ought  
to be sad. To whom the swan  
said, because I shall not be tor-  
mented any more with the care of  
seeking meat.*

MOR.

*Hæc fabūla admōnēt,  
ne formīdēmus mortem;  
quā omnes misēriæ præ-  
sentis vitæ præcīduntur.*

MOR.

*This fable admonishes us,  
not to fear death;  
by which all the miseries of the pre-  
sent life are cut off.*

## FABLE XCVI.

*De TRABE & BOBUS  
trahentibus eam.*

*Of the BEAM and the OXEN  
drawing it.*

**U**Lmēa trabs conquē-  
rēbatur de bōbus,  
dicens, O ingrāti, ego ālūi  
vos multo tempore meis  
frondibus; vērō vos trāhitis  
me vestram nutrīcem per  
saxa et luta. Cui  
bōvēs: nostra suspīria et  
gēmītūs et stimūlus,  
quo pungimur, pos-  
sunt dōcēre te, quōd trā-  
himus te inviti.

MOR.

Hęc fabūla dōcēt nos,  
ne excandescāmus in  
ēōs, qui lædunt nos, non  
sūā spontē.

**A**N elm beam was complain-  
ing of the oxen,  
saying, O ye ungrateful, I have fed  
you a long time with my  
leaves; but you draw  
me your nourisher through  
stones and dirt. To whom  
the oxen said; our sighs and  
groans and the goad,  
with which we are stimulated, are  
able to teach you, that we are  
drawing you unwilling.

MOR.

This fable teaches us,  
that we should not be hot against  
them, who hurt us, not  
of their own accord.

## FABLE XCVII.

*De Anguillā conquērentē,  
quōd infestarētur māgis,  
quā Serpens.*

*Of the Eel complaining,  
that he was harrassed more  
than the Serpent.*

**A**nguillā interrōgābat  
serpentem, cur, cūm  
essent simīlēs atq. cognāti;  
hōmīnes tāmen insēquērentur  
sē pōtīūs, quā illam:  
cui serpens inquit, quia  
rārō lædunt me impū-  
nē.

**T**HE eel asked  
the serpent, why, seeing  
they were alike, and relations;  
men nevertheless pursued  
him rather, than her:  
to which the serpent said, because  
seldom do they hurt me without  
danger.

MOR.

Hæc fabŭla indicat,  
 ēdēs solēre ladi mīnūs,  
 qui ulciscuntŭr.

MOR.

This fable shows, that they  
 are used to be hurt less,  
 who revenge.

## FABLE XCVIII.

De ASINO, SIMIA, &  
 TALPA.

Of the Ass, the APE, and  
 the MOLE.

**A** Sīnō conquērente, quōd  
 cārēret cornībus; vērō  
 sīmīā, quōd caudā deesset  
 sībi; talpa inquit, ta-  
 cēte, cūm vīdeātis me esse  
 captum oculīs.

**T**HE ass complaining, that  
 he wanted horns; but  
 the ape, that a tail was wanting  
 to him; the mole said, hold your  
 peace, when you see that I am  
 deprived of eyes.

MOR.

Hæc fabŭla pertinet ad  
 ēdēs, qui non sunt contenti  
 suā sortē; qui,  
 si consīderārent infortu-  
 nīa aliōrum, tōlērārent suā  
 æquiōrē anīmō.

MOR.

This fable is serviceable to  
 those, who are not content  
 with their own conditions; who,  
 if they would consider the misfor-  
 tunes of others, might bear their own  
 with a more patient mind.

## FABLE XCIX.

De NAUTIS implorantibus  
 Auxilium Sanctōrum.

Of the MARINERS imploring  
 the Help of the Saints.

**Q**UIDAM nauta dēprē-  
 hensus in mārī subītā  
 et crā tempestāte, catēris  
 ejus socīs implorantibus  
 auxilium dīversōrum  
 sanctōrum, inquit, nescītis  
 quod pētītis; etēnim  
 antēquam isti sancti confē-

**A** Certain sailor overta-  
 ken on the sea with a sudden  
 and dark storm, the rest  
 of his companions imploring  
 the help of different  
 saints, said, ye know not  
 what ye are asking; for  
 before those saints can be-



rant se ad *Deum* pro nostrā  
liberatiōnē, obruē-  
mur hāc imminenti procellā.  
Confūgite igitur ad Eum,  
qui, absque adminiculō  
altērius poterit liberāre  
nos à tantis malis. Igi-  
tur, auxiliō Omnipotentis  
*Dei* invocato, illico  
procella cessavit.

MOR.

Ne confūgito ad imbe-  
cilliores, ubi auxilium  
potentiōris potest haberi.

take themselves to God for our  
deliverance, we shall be over-  
whelmed in this threatening storm.  
Fly ye therefore to Him,  
who, without the help  
of another will be able to deliver  
us from so great evils. There-  
fore, the help of Almighty  
God being invoked, immediately  
the storm ceased.

MOR.

Do not fly to the weak-  
er, where the help  
of a stronger can be had.

### FABLE C.

*De Piscibus desilientibus è  
Sartagine in Prunas.*

*Of the Fishes leaping out of  
the Frying-Pan upon the Coals.*

**P**iscēs adhuc vivī cōquē-  
bantur in sartagine fer-  
venti oleo: unus quōrum  
inquit, fratres, fugiāmus  
hinc, ne pereāmus.  
Tum omnēs pariter exilien-  
tes è sartagine deciderunt  
in arduas prunas. Igitur  
affecti majore dolore dam-  
nabant consilium, quod  
cēperant, dicentēs, quan-  
to atrociori mortē nunc  
perimūs!

MOR.

Hæc fabula admōnēt nos,  
ut vitēmus præsentia peri-  
cula ita, ne incidāmus in  
graviōra.

**F**ishes yet alive were cook-  
ing in a frying-pan with scald-  
ing oil: one of which  
said, O brethren, let us fly  
hence, that we may not perish.  
Then all at the same time leap-  
ing out of the frying-pan fell  
upon the burning coals. Therefore  
affected with greater pain they  
condemned the counsel, which  
they had taken, saying, by how  
much a more cruel death now  
do we die!

MOR.

This fable admonishes us,  
to avoid present dan-  
gers so, that we may not fall into  
more grievous.

## FABLE CI.

*De Quadrupēdibus ineun-  
tibus Sōciētātem cum  
Piscibus adversus Avēs.*

*Of the Four-footed Beasts enter-  
ing into an Alliance with  
the Fishes against the Birds.*

**Q**UADRUPĒDĒS, cūm  
bellum esset indictum  
sibi ab avibus, ineunt  
fœdus cum piscibus,  
ut tuērentur sē eō-  
rum auxiliō à furōre  
avium. Autem, cūm ex-  
pectārent optāta auxilia,  
piscēs nēgānt, sē posse  
accēdere ad sē pēr terram.

**T**HE four-footed beasts, when  
war was proclaimed against  
them by the birds, enter into  
a league with the fishes,  
that they would defend them by  
their help from the fury  
of the birds. But, when they ex-  
pected the desired succours,  
the fishes deny, that they can  
come to them by land.

MOR.

Hæc fabŭla admōnet nōs,  
ne faciāmus eos sō-  
ciōs nōbis, qui, cūm sūt  
ōpus, non possunt ādesse  
nōbis.

MOR.

This fable advises us,  
not to make them com-  
panions to us, who, when there is  
need, are not able to assist  
us.

## FABLE CII.

*De VIRO, qui accessit ad  
Cardinālem nuper crēātum,  
gratiā gratūlandi.*

*Of a MAN, who went to  
a Cardinal lately created, for  
the sake of congratulating him.*

**Q**UIDAM vīr admōdum  
facētus, audiēns suum  
amicū adsumptum ad dig-  
nitātem cardinalātus,  
accessit ad eum gratiā gra-  
tulandi: qui tumēdus  
honōre, dissimūlans  
agnoscere vetērem amīcum,  
interrogābat, quisnam esset.

**A** Certain man very  
witty, hearing that his  
friend was preferred to the dig-  
nity of a cardinalship,  
went to him for the sake of wish-  
ing him joy: who puffed up  
with the honour, dissembling  
to know his old friend,  
asked him, who he was.

Cui ille inquit, (*ut erat promptus ad jocos*) miseresco tui et ceterorum, qui perveniunt ad honores hujus modi; etenim, quamprimum estis asscūti dignitates hujus modi, ita amittitis visum, auditumque, et ceteros sensus, ut non amplius dignoscatis pristinos amicos.

MOR.

Hæc fabula notat eos, qui, sublāti in altum, despiciunt veteres amicitias.

To whom he said, (*as he was ready at jests*) I pity you and others, who arrive at honours of this kind; for, as soon as ye have obtained dignities of this kind, ye so do lose your sight, and hearing, and the other senses, that no longer ye can distinguish old friends.

MOR.

This fable reprimands those, who, being raised on high, despise ancient friendships.

### FABLE CIII.

*De Aquilā & Picā.*

*Of the Eagle and the Magpie.*

Picā interrōgābat aquilam, ut acciperet se inter suos familiāres et domesticos; quando mereretur id, cum pulchritudine corporis, tum voluntate linguae ad peragendam mandata. Cui aquila respondit, facerem hoc, nisi vererer, ne efferreris cuncta tuā loquacitate, quæ fiant intrā meam tēgulam.

MOR.

Hæc fabula monet, linguaces et garrulos hominēs non [esse] hāc ndos dōmī.

THE magpie asked the eagle that she would receive her among her familiar and domestic friends; seeing that she deserved it, both by beauty of body, and voluntality of tongue to dispatch her orders. To whom the eagle answered, I would do this, unless I feared, lest you would carry abroad all things by your prating, which may be done within my roof.

MOR.

This fable advises, that talkative and prating men ought not to be kept at home.

## FABLE CIV.

*De Turdo ineūntē amīcī-  
tīam cum Hirundīne.*

*Of the Thrush entering into friend-  
ship with the Swallow.*

**T**URDUS glōriābātur,  
se contraxisse  
amīcītīam cum hirundīne;  
cui mater inquit, fili,  
ēs stultus, si crēdās,  
te posse convīvēre cum  
eā, cūm uterque vestrūm  
sōlēat appētēre diversa lō-  
ca; etēnim tu delectāris  
frigīdis locīs, illā tepīdīs.

**T**HE thrush was boasting  
that he had contracted  
a friendship with the swallow;  
to whom his mother said, son,  
you are a fool, if you believe,  
that you are able to live with  
her, seeing that each of you  
is used to desire different pla-  
ces; for you are delighted  
with cold places, she with warm.

MOR.

Monēmūr hāc fabulā,  
nē faciāmus ēōs amīcos  
nōbīs, quōrum vita dis-  
sentit à nostrā.

MOR.

We are advised by this fable,  
not to make them friends  
to us, whose life dif-  
fers from our own.

## FABLE CV.

*De quodam Dīvīte et  
Servo.*

*Of a certain Rich Man and  
his Servant.*

**E**RAT quīdam dīvēs  
hābēns servum tardi  
ingēnīi, quem sōlēbat  
nuncūpāre rēgem stultōrum  
ille sape irritātus his  
verbīs stātūt rēferrē p̄ar  
hērō; etēnim sēmel con-  
versus in hērūm inquit,  
ūtīnam essem rex  
stultōrum; etēnim nullum  
impērium in toto orbe  
terrārum esset latius

**T**HERE was a certain rich man  
having a servant of slow  
wit, whom he used  
to call the king of fools:  
he often irritated at these  
words resolved to return the like  
to his master; for once turn-  
ed upon his master he said,  
I wish I was the king  
of fools; for no  
empire in the whole uni-  
verse would be more extensive

*meo; et tu quoque sub-*  
*esses meo imperio.*

*than mine; and you also would*  
*be under my government.*

MOR.

*Fabŭla indicat, stultum*  
*sæpe loquī oportūnē.*

MOR.

*The fable shows, that a fool*  
*often speaks pertinently.*

### FABLE CVI.

*De Urbānis CANIBUS in-*  
*sēquentibus Villāticum.*

*Of the City Dogs pursu-*  
*ing the Village One.*

**C**Omplūres urbāni cānēs  
*in. ēquēbantur quendam*  
*villāticum præcipiti cursu;*  
*quōs ille diu fūgit;*  
*nec ausus est rēpugnāre:*  
*āt ūbi conversus ad ēōs*  
*insēquentēs substitit; et ipse*  
*quōque caput ostendēre*  
*dentes: omnes pariter*  
*substitērunt, nec aliquis*  
*urbānōrum audēbat appro-*  
*pinquāre illi. Tunc impē-*  
*rātor exercitūs, qui fortē*  
*adērat ibi, conversus ad suos*  
*mīlites, inquit, commilitō-*  
*nēs, hoc spectaculum ad-*  
*mōnet nōs, nē fūgiāmus,*  
*cū videāmus præsentiora*  
*pericūla immīnere nobis*  
*fūgentibus, quā refug-*  
*nantibus.*

**M**ANY city dogs  
*were pursuing a certain*  
*village one with a hasty course;*  
*whom he a long while fled from;*  
*nor dared to resist:*  
*but when turned to them*  
*pursuing him he stoped; and he*  
*also began to show*  
*his teeth: they all at the same time*  
*stopped, nor any one*  
*of the city dogs dared to ap-*  
*proach him. Then the gene-*  
*ral of an army, who by chance*  
*was there, being turned to his*  
*soldiers, said, fellow-sol-*  
*diers, this sight*  
*warns us not to fly,*  
*when we see that more immediate*  
*dangers threaten us*  
*when we are flying, than resist-*  
*ing.*



## FABLE CVII.

De TESTUDINE &  
RANIS.

Of the TORTOISE and  
the FROGS.

**T**Estudo, *conspicāta*  
rānas quæ pascēban-  
tur in eōdem stagno, ādēd  
lēves, agilēsq̃ue, ut facilē  
prōsilirent quōlibet, et  
saltārent longissimē, accusa-  
bāt natūrā, quōd procrē-  
āssēt se tardum animal, et  
impēditum maximo ōnē-  
rē, ut nēquē posset  
movēre se facilē, et assiduē  
prēmērētur magnā mōlē.  
At, ūbi vīdit ranas fi-  
ērī escam anguillārum,  
et obnoxias vel lēvissīmo  
ictui, aliquantūlūm recreā-  
tā dicēbat; quantō est  
mēliūs ferre ōnūs, quo  
sum munīta ad omnes ictūs,  
quām subīre tot discrīmīna  
mortis?

MOR.

Hæc fabūla indicat,  
ne ferāmūs agrē  
dōnā natūræ, quæ sēpe  
sunt majōri commōdo nobis,  
quām nos vālēāmus intel-  
ligēre.

**T**HE tortoise, *having seen*  
the frogs, *which were*  
feeding in the same pool, so  
light, and nimble, *that easily*  
they could leap any where, and  
jump very far, accu-  
sed nature, *that she had*  
made her a slow animal, and  
hindered with a very great bur-  
den, *that she neither was able*  
to move herself easily, and daily  
was pressed with a great weight.  
But, *when she saw the frogs to*  
become the food of the eels,  
and obnoxious even to the lightest  
blow, *being a little comfort-*  
ed she said, *how much is it*  
better to bear a burden, *by which*  
I am fortified for all blows,  
than to undergo so many dangers  
of death!

MOR.

This fable shows,  
that we should not be discontented  
the gifts of nature, which often  
are a greater advantage to us,  
than we may be able to under-  
stand.

## FABLE CVIII.

*De GLIRIBUS vōlentibus  
ēruere Quercum.*

*Of the DORMICE willing  
to overturn the Oak.*

**G** Lirēs destināverant  
ēruere quercum, glan-  
diferām arborem, denti-  
bus; quōd habē-  
rent cibum paratiōrem, nē  
oōgērentur tōtiēs  
ascendēre et descendēre  
gratiā victūs. Sed  
quīdam ex his, qui longē  
anteibat ceteros etate, et  
experientiā rerum, ab-  
sterruit eos, dicens, si nunc  
interficimus nostram nu-  
tricem, quis præbēbit ali-  
menta nobis, ac nostris  
annis futuris?

**T**HE dormice had designed  
to overset the oak, an  
acorn-bearing tree, with their  
teeth; that they  
might have food readier, that  
they might not be forced so often  
to ascend and descend  
for the sake of food. But  
a certain one of them, who by far  
excelled the rest in age, and  
experience of things, deter-  
red them, saying, if now  
we destroy our nou-  
risher, who will afford vic-  
tuals to us, and ours  
in future years?

MOR.

Hæc fabula mōnet, prū-  
dentem virum debere intuēri  
non modō præsentiā, verūm  
longē prospicere futurā.

MOR.

This fable teaches, that a pru-  
dent man ought to look into  
not only present things, but  
as far off to foresee future things.

## FABLE CIX.

*De CANE & HERO.*

*Of the DOG and his MASTER.*

**Q**UIDAM habēns canēm,  
quo diligēretur  
illo magis, sēmp̄r pascēbat  
eum suis manibus, et  
solvēbat ligātum; autem jū-  
bēbat ligari et verberari  
à servo, ut bēnēficia

**A** Certain man having a dog,  
that he might be loved  
by him more, always fed  
him with his own hands, and  
loosed him when bound; but or-  
dered him to be bound and beaten  
by a servant, that the kindnesses

vidērētur esse collātā in illum à sē, autem malēfactā à servo. Autem cānis fērēns agrē, se assiduē ligāri, et verbērāri, aufūgit; et, cūm incrēpārētur à dōmīno, ut ingrātus, et immēmōr tantōrum bēnēficiōrum, qui fūgisset à se, à quo fuisset semper dīlectus, et pastus, autem nunquam ligātus, et verbērātus; respondit, pūto id factum à te, quod servus facit tuo jussu.

MOR.

Fabūla indīcat, eos [esse] hābēndos mālēfactōres, qui fuēre causa maleficiōrum.

might seem to be conferred upon him by himself, but the ill deeds by the servant. But the dog bearing it hard, that he daily was bound, and beaten ran away; and, when he was blamed by his master, as ungrateful, and unmindful of so great kindnesses, who had run away from him, by whom he had been always beloved, and fed, but never bound, and beaten; he answered, I think that is done by you, which a servant does by your command.

MOR.

The fable shows, that those are to be accounted evil doers, who have been the cause of evil deeds.

### FABLE CX.

De AVIBUS timentibus  
Scarabæos.

Of the BIRDS fearing  
the Beetles.

**M**agnus timor incesserat aves, ne scarabæi occiderent eas balistā, à quibus audiverant magnam vim pilarum fuisse fabricatam in sterquiliniō summō labōrē. Tum passer inquit, nōlītē expavescere; etenim quōmōdo potuerint jaccere pilas volāntēs per āera in nos, cūm vix trāhānt eas per terram magno molīmine?

**A** Great fear had seized the birds, lest the beetles would kill them with a cross-bow, by whom they had heard that a great plenty of bullets had been forged on a dunghill with very great labour. Then the sparrow said, do not ye be much afraid; for how shall they be able to shoot bullets flying through the air upon us, when scarcely they can draw them cross the ground with great labour?

MOR.

Hæc fabŭla admōnet nos,  
ne extimescāmus opes  
hostiū, quibus vidēmus  
ingēnium deesse.

MOR.

This fable admonishes us,  
that we may not fear the riches  
of those enemies, to whom we see that  
judgment is wanting.

## FABLE CXI.

De URSO &amp; APIBUS.

Of the BEAR and the BEES.

URSUS ictus ab āpe  
est percitus tantā  
irā, ut discerpēret tōtā  
alveāriā unguibus, in  
quibus āpes mellificavērant.  
Tunc universæ āpes, cūm  
vidērent suās dōmōs  
dirūt, cibāria  
auferri, filios necāri,  
subito impētū invādentēs  
ursūm, pēnē necāvēre  
aculēis; qui vix  
elāpsus ex eārum  
mānibus, dīcēbat sēcūm,  
quantō ērāt meliūs tolerārē  
aculēūm unius āpis, quā  
concītāre tot hostēs in  
mē meā iracundiā?

MOR.

Hæc fabŭla indicat esse  
longē meliūs sustinērē in-  
juriā unius, quā, dum  
volūmus pūnīre unū,  
compārāre multos inimicos.

A Bear being stung by a bee  
was stirred up with so great  
anger, that he tore all  
the hives with his paws, in  
which the bees had made honey.  
Then all the bees, when  
they saw that their houses  
were overturned, their provisions  
taken away, their young killed,  
with a sudden onset attacking  
the bear, almost killed him  
with their stings; who scarcely  
having slipt out of their  
hands, said with himself,  
how much was it better to bear  
the sting of one bee, than  
to stir up so many enemies against  
me by my anger?

MOR.

This fable shows that it is  
far better to sustain the in-  
jury of one, than, whilst  
we are willing to punish one,  
to get many enemies.

## FABLE CXII.

De MILITE & dūōbus  
EQUIS.

Of the SOLDIER and the two  
HORSES.

**M**iles habēns optimūm  
equum, emīt alīum  
nequicquam pārem illi bō-  
nītāte, quem nutriēbat  
multō diligētiūs, quā  
priōrem. Tum postērior ait  
sic priōri, cur  
dōmīnus cūrāt me impen-  
siūs, quā tē: cūm  
sim comparāndus tibi  
nēque pulchrītūdīne, nēque  
rōbōre, neque velōcitāte?  
Cui ille inquit, hēc est  
nātūra hōmīnum, ut sint  
semper bēnignīorēs in nōvōs  
hospītēs.

**A** Soldier having a very good  
horse, bought another  
not at all equal to him in good-  
ness, whom he fed  
much more diligently, than  
the former. Then the latter said  
thus to the former, why  
does my master mind me more di-  
ligently, than you; seeing  
I am to be compared to you  
neither in beauty, nor  
strength, nor swiftness?  
To whom he said, this is  
the nature of men, that they are  
always more kind to new  
guests.

MOR.

Hęc fabūla indicāt  
amentiam hōmīnum, qui  
sōlēt antēphōnēre nōvā  
vētēribus, etiāmsi sint  
deteriōrā.

MOR.

This fable shows  
the madness of men, who  
use to prefer new things  
to old, though they are  
worse.

## FABLE CXIII.

De Aucūpe & Fringillā.

Of the Fowler and the Chaffinch;

**A**UCEPS tētēdērat  
rētīā volūcrībus, et  
effūdērat largam escam  
illis in arēā; tāmēn  
non cāpiēbat avēs pascen-  
tes; quīā vidēbantur paucę

**T**HE fowler had stretched  
his nets for the birds, and  
had spread out much food  
for them in a void place; yet  
he did not catch the birds feed-  
ing; because they seemed few



sibi; quibus pastis, to him; which being fed,  
 ac avolantibus, aliæ and flying away, others  
 adveniunt pastum; quas come to feed; which  
 quôq. neglexit capere propter also he neglected to catch for  
 paucitatem. Hoc ordine their fewness. This order  
 servato per totum diem, being kept through the whole day,  
 ac aliis advenientibus, aliis and some coming, others  
 abeuntibus, illô semper ex- going away, he always ex-  
 pectantē majorem prædam, pecting greater plunder,  
 tandem cepit advespē- at length it began to grow  
 rascere: tunc auceps, late: then the fowler,  
 spe amissā capiendi mul- the hope being lost of catching ma-  
 tas, cum jam esset tempus ny, when now it was time  
 quiescendi, attrahens suā of leaving off, drawing his  
 retiā, cepit tantum unam nets, caught only one  
 fringillā, quæ infelix avis chaffinch, which unhappy bird  
 remanserāt in arēa. had remained in the void place.

MOR.

Hæc fabula indicat, eos  
 sæpē vix posse capere  
 pauca, qui volunt  
 comprehendere omnia.

MOR.

This fable shows, that those  
 often hardly can catch  
 a few things, who are willing  
 to catch all things.

## FABLE CXIV.

De SUE &amp; CANE.

Of the SWINE and the DOG.

SUS irrīdēbat odorī-  
 ssequum cānem, qui  
 adulābatur dōmīno mur-  
 mure et caudā, à quo  
 fuerat instructus ad aucupa-  
 tōriam artem multis  
 verbēribus et vellicātiōnibus  
 aurium: cui cānis inquit,  
 insānē, nescis  
 quæ sum consēcūtus ex  
 illis verbēribus; etenim per  
 eā vescor gratissimā

THE swine laughed at the  
 scent-following dog, who  
 flattered his master with a low  
 noise and his tail, by whom  
 he had been instructed for the fow-  
 ling art with many  
 stripes and plucks of his  
 ears: to whom the dog said,  
 mad creature, you know not  
 what I have obtained from  
 those stripes; for by  
 those I am fed with the most sweet

carnē *perdīcum* et flesh of *partridges* and  
*coturnīcum*. *quails*.

MOR.

Hæc *fabūla* admōnet nos,  
 ne ferāmus *inī-*  
*quō* *animō* *verbēra* *præ-*  
*ceptōrum*, *quæ* *consuē-*  
*vērunt* *esse* *causā* *multōrum*  
*bōnōrum*.

MOR.

This *fable* admonishes us,  
 not to bear with an  
*impatiant* mind the stripes of ma-  
 sters, which have  
 used to be the cause of many  
 good things.

### FABLE CXV.

De TRABE *incrēpantē* pī-  
*gritiam* *Boūm*.

Of the BEAM *blaming* the slow-  
*ness* of the Oxen.

TRabs, *quæ* *vēhēbā-*  
*tur* *curru*, *incrēpābat*  
*bōvēs*, *ut* *lentūlos*, *dīcens*,  
*pigri*, *currīte*, *nam* *portātis*  
*lēve* *onus*; *cui*  
*bōvēs* *respondērunt*, *irrī-*  
*dēs* *nos*? *Ignōras*,  
*quæ* *pœna* *mānet* *te*.  
*Nos* *dēpōnēmus* *hoc* *ōnus*  
*cītō*; *autem* *tum* *tu* *cōgē-*  
*ris* *sustinēre*, *quoad* *rum-*  
*pāris*. *Trabs* *indōlūit*,  
*nec* *ausa* *est* *amplius* *la-*  
*cessēre* *bōvēs* *convīciis*.

THE beam, which was car-  
 ried in a waggon, blamed  
 the oxen, as slow, saying,  
 ye slow creatures, run, for ye carry  
 a light burden; to whom  
 the oxen answered, do you  
 laugh at us? You know not,  
 what punishment awaits yourself.  
 We shall lay down this burden  
 quickly: but then you shall be  
 forced to bear, till you are  
 broken. The beam was sorry,  
 nor dared any longer to pro-  
 voke the oxen with reproaches.

MOR.

Hæc *fabūla* mōnet  
*quemlibet*, ne *insultet*  
*calamitatibus* *aliōrum*,  
*eūm* *ipse* *pōssit* *subjici*  
*majōribus*.

MOR.

This *fable* warns  
 any one, not to insult  
 the calamities of others,  
 seeing he himself may be subject  
 to greater.

## FABLE CXVI.

*De CARDUELE &  
PUERO.*

**C**ARDŪELIS interrōgātā à  
puēro, à quo fūē-  
rāt hābīta suis dēlicīis,  
et nutrīta suavibus cībīs,  
cur, ēgressa caveā,  
nollet rēgrēdi, inquit,  
ut possim pascere meo  
arbitratu, non tuo.

MOR.

Hæc fabula indicat, li-  
bertatem vitæ antepōnendam  
cunctis dēlicīis.

*Of the LINNET and  
the Boy.*

**T**HE linnet being asked by  
the boy, by whom she had  
been kept for his pleasure,  
and nourished with sweet meats,  
why, having gone out of the cage,  
she was unwilling to come back, said,  
that I may feed at my own  
pleasure, not at yours.

MOR.

This fable shows, that the li-  
berty of life is to be preferred to  
all delights.

## FABLE CXVII.

*De Scurrā & Episcōpō.*

**S**CURRA accēdens ad quen-  
dam episcōpum, dīvitē  
quidem, sed avārum, cā-  
lendis\* Januarii, petēbat au-  
rēum numismā nōmīne  
strenæ: antistēs  
dixit, hōmīnem insānīrē,  
qui crēderet, tantam pecū-  
niam dāri sibi in  
strenam. Tum scurrā  
cœpit cfflagītare argentēum  
nummum; sed, cū ille  
dīceret, hoc vīdērī nīmīum  
sibi, orābat, ut trādē-  
ret sibi ærēum quadran-  
tem: sed cū non posset

*Of the Jester and the Bishop.*

**A** Jester coming to a cer-  
tain bishop, rich  
indeed, but covetous, on the ca-  
lends of January, asked a gold-  
en piece of money in the name  
of a new year's gift: the prelate  
said, that the man was mad,  
who believed, that so much mo-  
ney would be given him for  
a new year's gift. Then the jester  
began to beg a silver  
piece of money; but when he  
said, that this seemed too much  
to him, he prayed, that he  
would give him a brass far-  
thing; but when he was not able

\* & c. The first day of January.

*extorquere hunc ab episcopo, inquit, reverendè patèr, impertì mē tuā bēnēdictiōne pro strenā: tunc episcopus inquit, fili, flecte tua gēnua ut bēnēdicam tibi. At scurra inquit, ego nōlo tuam tam vīlem bēnēdictiōnem; etēnim si vālēret ærēum nummum, prōfectō nunquam concēdērēs eam mihi.*

MOR.

*Hæc fabula est conficta contrā eos episcopos et sacerdotes, qui æstīmant opēs et divitiās plūres, quàm sacrā, et mystēriā ecclēsīæ.*

*to wring this from the bishop, he said, reverend father, bestow me your blessing as a new-year's gift: then the bishop said, son, bend your knees, that I may bless you. But the jester said, I will not have your so mean a blessing; for if it would be worth a brass farthing, certainly you would never give it to me.*

MOR.

*This fable was contrived for those bishops and priests, who esteem wealth and riches at a higher rate than the sacred rites, and mysteries of the church.*

### FABLE CXVIII.

*De Upūpā honorātā indignē.*

*Of the Puet honoured undeservedly.*

**F***Erē omnes avēs, invitātæ ad nuptias aquilæ, fērebant indignē, upūpam præferrī cætēris, quia esset insignis cōrōnā, et ornāta versicolōribus pennīs; cum semper esset solīta vōlitāre inter stercōrā et sordēs.*

MOR.

*Hæc fabula arguit stultitiā eōrum, qui in honorandis hominibus potius*

**A***lmost all the birds, being invited to the wedding of the eagle, bore it grievously, that the puet was preferred to the rest, because she was conspicuous with a crown, and adorned with various coloured feathers; when always she had been used to nestle among the mud and filth.*

MOR.

*This fable reproves the folly of them, who in honouring men rather*

*sōlēant observāre nītōrem vestium, et frāstantiam formæ, quān virtūtēs et mōrēs.* are used to regard the splendour of clothes, and excellency of beauty, than virtues, and morals.

## FABLE CXIX.

*De SACERDOTE &  
PYRIS.*

*Of the PRIEST and  
the PEARS.*

**Q**UIDAM gulōsus sacērdos proficiscens extra patriā, ad nuptiās, ad quas fūerat invitātus, rēperit acervum pirōrum in itinēre, quorum attigit ne unum quidem; quin pōtius hābens eā ludibrio, conspersit urīnā; etēnim indignābatur, cībos hujusmodi offerri in itinēre, qui accēdēbat ad lautas epulās. Sed cū offendisset in itinēre quendam torrentem itā auctum imbribus, ut non posset transire eum sinē periculō vitæ, constituit redire dōmū: autem rēvertens jejūnus fuit oppressus tantā famē, ut nisi cōmēdisset illa pirā, quæ consperserat urīnā; cū non invēnīret aliūd, fuisset extinctus famē.

MOR.

*Hæc fabūla admōnēt, nihil esse contemnendū, cū nihil sit tam vile et*

**A** Certain greedy priest going out of his country to a wedding, to which he had been invited, found a heap of pears on the road, of which he touched not one indeed; but rather holding them in derision, he sprinkled them with urine; for he disdained, that meat of this kind should be presented in his journey, who was going to a sumptuous feast. But when he had found on the way a certain brook so raised by the showers, that he was not able to pass over it without danger of life, he resolved to return home: but returning fasting he was oppressed with so great hunger, that except he had eaten those pears, which he had sprinkled with urine; when he could not find any thing else, he would have been dead with hunger.

MOR.

*This fable teaches us, that nothing is to be despised, seeing that nothing is so vile and*



abjectum, quod non possit  
aliquando esse usūi.

abject, which may not  
sometimes be of use.

## FABLE CXX.

*De Porco & Equo.*

*Of the Hog and the Horse:*

**P**orcus conspiciens equum  
bellā ōrēs, qui cata-  
phractus prōdibat ad pug-  
nam, inquit, stultē, quō  
prōpērās? etēnim fortasse  
mōriēris in pugnā.  
Cui equus respondit,  
cultellus adimet vitam tibi,  
impinguāto inter lutum et  
sordes cūm gessēris  
nihil dignum laudē; vērō  
glōriā cōmitabitur meam  
mortem.

**T**HE hog beholding the horse  
of a warrior, who arm-  
ed was marching to bat-  
tle, said, fool, whither  
do you hasten? for perhaps  
you will die in the fight.  
To whom the horse answered,  
a knife will take life from you,  
fattened among mud and  
filth, when you have done  
nothing worthy of praise; but  
glory shall accompany my  
death.

MOR.

Hæ fabūla innūit, esse  
hōnestius occumbēre, rēbus  
gestis præclārē, quān  
prōtrāhēre vitam actam  
turpiter.

MOR.

This fable hints, that it is  
more honourable to die, our affairs  
being conducted successfully, than  
to lengthen a life spent  
dishonourably.

## FABLE CXXI.

*De Coriārio ēmēntē Pellem  
Ursi nondum capti à  
Venātōre.*

*Of the Tanner buying the Skin  
of a Bear not yet taken by  
the Huntsman.*

**C**oriārius accēdens ad  
venātōrem ēmit pellem  
ursi ab eo, et prōtulit  
pecūniam pro eā. Ille dixit,

**T**HE tanner coming to  
a hunter bought the skin  
of a bear from him, and offered  
money for it. He said,

sibi non esse pellem ursi in præsentiā; cætērūm postmodū prōfectū venātum, et, ursō interfectō, pollicētur, sē dātūrum pellem illius ei. Coriārius prōfectus in sylvam, ascendit altissimam arborem, ut inde prōspiceret certāmen ursi et venātōris. Venātor intrēpidus, prōfectus ad antrum ubi ursus latēbat, cānibus immissis, compulit illum exire, qui, ictu venātōris ēvītātō, prōstrāvit eum hūmi. Tunc venātor sciēs, hanc fēram non sāvire in cādāvēra, suo anhelitu rētento, simūlābat se mortūum. Ursus olfāciēs, cūm dēprēhēnderet illum, nec spirāntem naso, nec ore, abscēssit. Coriārius, cum perspiceret fēram abesse, ac ādesse nīhil ampliū pericūli, dēdūcens se ex arbore, et accēdens ad venātōrem, qui audēbat nondū surgere, mōnēbat illum, ut surgeret: deīndē interrōgāvit, quid ursus esset locūtus ei ad aurem. Cui venātor inquit, mōnuīt mē, ne vellem deinceps vendere pellem ursi, nisi priūs cēperim eum.

that he had not the skin of a bear at present; but the day after that he would go to hunt, and, a bear being killed, he promises that he would give the skin of it to him. The tanner having gone into the wood, climbs a very high tree, that thence he might behold the engagement of the bear and the hunter. The hunter unaffrighted, having gone to the cave where the bear lay hid, the dogs being sent in, forced him to go out, who, the blow of the hunter being avoided, prostrated him on the ground. Then the hunter knowing, that this beast did not rage against carcasses, his breath being held, feigned himself dead. The bear smelling, when he discovered him, neither breathing at the nose, nor mouth, went away. The tanner, when he perceived that the beast was gone, and that there was no more danger, letting down himself from the tree, and coming to the hunter, who dared not yet to arise, informed him, that he might arise: then he asked what the bear had spoken to him in his ear. To whom the hunter said, he advised me, that I should not be willing hereafter to sell the skin of a bear, except I first had taken him.

MOR.

Hæc fabŭla indicat, in-  
certa non hăbēn-  
da pro certis.

MOR.

This fable shows, that uncer-  
tain things are not to be account-  
ed for certain.

## FABLE CXXII.

De Erēmītā &amp; Milītē.

Of the Hermit and the Soldier.

**Q**UĪdam erēmīta, vir  
sanctissimæ vītæ,  
horiābātur milītem, ut, se-  
culāri militiā rēlictā, quam  
pauci exercent absquē of-  
fensā Dēi, et discrīmīne  
vītæ, tandem trādēret  
sē quīeti corpōris, et  
consulēret salūti animæ.  
Cui milēs inquit, pătēr,  
făciām quod mōnēs; nam  
est vērūm, quōd hoc tempōre  
milītēs neque audent exīgēre  
stipendiā, licēt sint exīgūa,  
neque prădāri.

**A** Certain hermit, a man  
of a most holy life,  
advised a soldier, that, se-  
cular war being left, which  
few practise without of-  
fence to God, and hazard  
of life, at length he would give  
himself to quiet of body. and  
would consult the safety of his soul.  
To whom the soldier said, father,  
I will do what you advise; for  
it is true, that at this time  
soldiers neither dare to ask  
wages, though they be small,  
nor to plunder.

MOR.

Hæc fabŭla indicat,  
multos rēnunciāre vītiis,  
quia illi non possunt ex-  
ercēre illā amplīūs.

MOR.

This fable shows,  
that many renounce their vices,  
because they are not able to prac-  
tise them longer.

## FABLE CXXIII.

*De Viro & Uxore bigamis.*

*Of a Man and Wife twice married.*

**Q**UIDAM vir, suā uxōre dēfunktā, quam valde dilexērāt, duxit altērām, et ipsam viduam; quæ assidūe objiciēbat ei virtūtes et fortia facinōra priōris mariti: cui, ut rēferret pār, ipse quoque refēbat probatissimos mōrēs, et insignem pudicitiam dēfunktæ uxōris. Autem quodam diē, irāta suo viro, dedit partem capōnis, quem coxērāt in cœnam utriūsq̃, pauperi p̃tēntielēemosynam, dicens, do hoc tibi pro animā mei priōris viri; quod maritus audiēns, paup̃ere accersito ab eo, dedit reliquum capōnis ei, dicens, et ego quoque do hoc tibi pro animā meæ dēfunktæ uxōris. Sic illi, dum alter cūpit nocēre altēri, tandem non habuerunt quod cœnarent.

MOR.

Hæc fabula mōnet, non esse pugnandum contra eos, qui possunt vindicāre se optimē.

**A** Certain man, his wife being dead, whom he very much had loved, married another, and her a widow; who daily objected to him the virtues and valiant actions of her former husband: to whom, that he might return the like, he also related the most approved morals, and remarkable modesty of his dead wife. But on a certain day, being angry with her husband, she gave part of a capon, which she had cooked for the supper of both, to a poor man asking alms, saying, I give this to you for the soul of my former husband; which the husband hearing, the poor man being called by him, gave the rest of the capon to him, saying, and I also give this to you for the soul of my departed wife. Thus they, whilst one desires to hurt the other, at length had not what they might sup on.

MOR.

This fable teaches, that we ought not to fight against those who are able to revenge themselves very well.

## FABLE CXXIV.

*De LEONE & MURE.**Of the LION and the MOUSE.*

**L**EO, *captus laqueo in sylvā, cū vidēret sē itā irrētūtum, ut non posset explicāre se inde, rogāvit mūrem, ut, laqueo abrōso ab eo, liberārēt eum, prōmittens, se non futūrum immēmōrem tanti beneficii; quod cū mus fecisset promptē, rogāvit leōnem, ut tradēret filiā sibi in uxōrem: leo non abnūit, ut faceret rem gratam suo benefactori. Autem nōva nupta veniēns ad vīrum, cū non vidēret eum, cāsu pressit illum suo pedē, et contrivit.*

**T**HE lion, *caught in a snare in the wood, when he saw himself so entangled, that he was not able to extricate himself thence, asked the mouse, that, the snare being gnawed by him, he would free him, promising, that he would not be unmindful of so great a kindness; which when the mouse had done readily, he asked the lion, that he would give his daughter to him for a wife: the lion did not refuse, that he might do a thing grateful to his benefactor. But the new married lady coming to her husband, when she did not see him, by chance trod him with her foot, and bruised him.*

*MOR.*

*Hæc fabūla indicat, matrimōnia et cætēra consortia imprōbānda, quæ contrahuntur ab imprāribus.*

*MOR.*

*This fable shows, that marriages and other alliances are to be condemned, which are contracted by unequal persons.*

## FABLE CXXV.

*De ULMO & SILERE.**Of the ELM and OSIER.*

**U**LMus *nāta in ripā flūminis irridēbat siler prōximum sibi, ut debile, et infirmum,*

**A**N elm, *which grew on the bank of a river, laughed at an osier next to him, as weak and infirm,*



*quòd flectērētur ad omnem vel levissimum impētum undārum; autem extollēbat suam firmitātem et rōbūr magnīficis verbis; quod inconcussa pertulērat assidūos impētus amnis multos annos. Autem ulmus tandem perfracta maximā violentiā undārum, trahēbātur ab aquis: cui siler rīdens, inquit, vicīna, cur desēris me? ubi nunc est tua fortitūdo?*

*because it was bent at every even the slightest force of the waters; but she extolled her own steadiness and strength with mighty words; because unshook she had bore the daily attacks of the river many years. But the elm at last being broken by the very great violence of the waters, was drawn along by the waters: to which the osier laughing, said, neighbour, why do you forsake me? where now is your fortitude?*

MOR.

*Fabūla indicat eos esse sapientiōres, qui cēdunt pōtentiōribus, quā[m] [illi] qui vōlentes rēsistere supērantur turpiter.*

MOR.

*The fable shows that those are more wise who yield to the more powerful, than they, who willing to resist are overcome dishonourably.*

### FABLE CXXVI.

*De Cerā aphhētente duritiem.*

*Of the Wax desiring hardness.*

**C***Eraingēmiscēbat, sē esse mollem, et prōcreātā pēnētrābilem cuicunque lēvissimo ictūi. Autem vidēns latēres factos ex luto, molliōres multō; sē pervēnisse in tantam duritiem calōre ignis; ut perdurārent multa secūla, jēcit se in ignem, ut consēquērētur eandem duritiem; sed statim, liquēfacta in igne, est consumpta.*

**T***HE wax grieved, that it was soft and formed by nature penetrable by every the lightest blow. But seeing the bricks made of clay, softer by far, that they came to so great hardness by the heat of the fire, so that they would last many ages, it cast itself into the fire, that it might obtain the same hardness; but instantly, being melted in the fire, it was consumed.*

MOR.

Hæc fabŭla admōnet,  
ne aſpētāmus, quod  
eſt dēnēgātum nobis a na-  
tūrā.

MOR.

This fable advises us,  
not to deſire that, which  
has been denied us by na-  
ture.

## FABLE CXXVII.

De Agricōlā affectante  
mīlītiā,  
& mercātūrā.

Of the Farmer earneſtly  
deſiring war,  
and merchandiſe.

QUīdam agricōla fērēbat  
agre, ſe aſſidūē volvēre  
terrā, nec p̄ervenīre ad  
magnas dīvītiās ſuis per-  
pētūis labōrībꝯ; cūm vī-  
dēret nonnullos milītes, qui  
itā auxērānt rem  
bello, ut incēdērent bēnē  
indūti, et, nutrīti lautis  
epūlis, āgērent beātā  
vitā. Igītur, ſuis ovībus  
vendītis cum capris ac  
bōbus, ēmit equos et  
arma, et prōfectus eſt in  
mīlītiā; ubi, cūm eſſet  
fūgnātum mālē à ſuo im-  
p̄erātōre, non ſolum perdidit  
quæ hābēbat, ſed etiā  
rēcēpit multa vulnēra.  
Quāre, mīlītiā dam-  
nātā, ſtatuit exercere  
mercātūrā, ut in quā  
exiſtimābāt eſſe majus  
lucrum, et mīnōrem  
labōrem. Igītur, frādīs  
vendītis, cum implēviſſet  
navim mercībꝯ, cōp̄erat  
navīgāre; ſed, cūm eſſet

A Certain farmer bore it  
hard, that he daily ſtirred  
the earth, nor arrived at  
great riches by his con-  
tinual labours; when he  
ſaw ſome ſoldiers, who  
ſo had augmented their eſtate  
in the war, that they went well-  
clothed, and, fed with ſumptuous  
victuals, led a happy  
life. Therefore, his ſheep  
being ſold with his goats and  
oxen, he bought horſes and  
arms, and went into  
the war: where, when it had been  
fought unſucceſſfully by his ge-  
neral, he not only loſt  
the things which he had, but alſo  
received many wounds.  
Wherefore, war being con-  
demned, he reſolved to practiſe  
merchandiſe as being that in which  
he thought there was greater  
gain and leſs  
labour. Therefore, his farms  
being ſold, when he had filled  
a ſhip with wares, he had begun  
to ſail; but, when he was

*in alto, magnā tempestāte  
cōortā, navis submersa est,  
et ipse cum cætēris, qui  
ērānt in eā, omnēs pēriēre  
ad unum.*

*in the deep, a great tempest,  
having arisen, the ship was sunk,  
and himself with the rest, who  
were in it, all perished  
to one.*

MOR.

*Hæc fabūla admōnet,  
quemlibet dēbere esse con-  
tentum suā sorte, cum  
misēria sit pārāta ubique.*

MOR.

*This fable teaches,  
that every one ought to be con-  
tent with his own lot, seeing  
misery is ready every where.*

### FABLE CXXVIII.

*De ASINO & SCURRA.*

*Of the Ass and the JESTER.*

**A** Sinus fērēns indīgnē,  
quendam scurram  
honōrārī et amicīri pulchris  
vestībūs, quia edēbat magnos  
sōnōs ventris, accessit ad  
magistrātus, pētēns ne vel-  
lent honōrāre se mīnūs,  
quā scurram; et cū  
magistrātūs admīrāntes  
interrogārent, cur dūcēret se  
itā dignum honōre, inquit,  
quia emitto majōres crepī-  
tūs ventris, quā scurra, et  
eōs absque fētōre.

**T**HE ass bearing it unkindly,  
that a certain jester  
was honoured and clothed in fair  
garments, because he produced great  
noises of his belly, went to  
the magistrates, desiring that they  
would not honour him less,  
than the jester; and when  
the magistrates admiring  
asked, why he thought himself  
so worthy of honour, he said,  
because I send forth greater noi-  
ses of my belly, than the jester, and  
those without stink.

MOR.

*Hæc fabūla arguit eos,  
qui profūdunt suas pe-  
cūtiās in levissimis rēbus.*

MOR.

*This fable reproves those,  
who lay out their e-  
states on the most trifling things!*

## FABLE CXXIX.

*De Amne lacescente suum  
Fontem fonviciis.*

*Of the River provoking his  
Spring with reproaches.*

**Q**UIDAM amnis lacēs-  
sēbat suum fontem  
conviciis, ut inērtēm, quòd  
stāret immōbīlis, nec habēret  
ullos pisces, autem com-  
mendābat sē plurimūm,  
quod creāret optīmos piscēs,  
et serpēret per valles  
blando murmurē.  
Fons indignātus in amnem,  
vēlūt ingrātum, rēprēssit  
undas. Tunc amnis, prī-  
vātus et piscibus et  
dulci sōnō, evānuit.

**A** Certain river pro-  
voked his spring  
with reproaches as sluggish, because  
it stood immoveable, nor had  
any fish, but com-  
mended himself very much,  
because he bred the best fishes,  
and crept through the vallies  
with a pleasant noise.  
The spring angry at the river,  
as ungrateful, kept back  
its waters. Then the river, de-  
prived both of the fishes and  
the delightful noise, vanished away.

MOR.

Hæc fabūla nōtat eos,  
qui arrōgant bōna,  
quæ agunt, sibi,  
et non attribūunt Deo,  
à quo, ceu à largo  
fonte, nostra bōna prō-  
cēdunt.

MOR.

This fable censures those,  
who arrogate the good things,  
which they do, to themselves,  
and do not ascribe them to God,  
from whom, as from a large  
fountain, our good things pro-  
ceed.

## FABLE CXXX.

*De maligno Viro &  
Demōnē.*

*Of the wicked Man and  
the Devil.*

**Q**UIDAM mālīgnus vir,  
cūm perpētravisset  
plurima scēlēra, et sæpius  
captus, et conclusus carcēre,  
tēnerētur arctissimē

**A** Certain wicked man,  
when he had committed  
many wickednesses, and often  
being caught, and shut in prison,  
was kept very closely



*peruigili custodiā, implo-*  
*rābat auxiliū dāmōnis,*  
*qui sæpēnūmēro affūit illi,*  
*et libērāuit eum ē multis*  
*pericūlis. Tandem dāmōn*  
*appārūit ei itērum deprē-*  
*henso, et imploranti sōlitum*  
*auxiliū, hābēns magnum*  
*fascem calcēdrum pertūsō-*  
*rum, super hūmērōs, dīcens,*  
*amīcē, non possum esse*  
*auxilio tibi ampliūs;*  
*etēnim peragrāvi tot*  
*lōca pro libērando te,*  
*ut contrīverim omnes hos*  
*calcēos, et etiā nulla pe-*  
*cūnia supērēst mihi, quā*  
*vālēam comparāre alios;*  
*quare peribīs.*

MOR.

*Hæc fabūla admōnet,*  
*ne existimēmus nostra*  
*peccāta fōre semper impū-*  
*nīta.*

*with a watchful guard, im-*  
*plored the help of the devil,*  
*who oftentimes helped him,*  
*and delivered him out of many*  
*dangers. At length the devil*  
*appeared to him again ta-*  
*ken, and imploring the usual*  
*help, having a great*  
*bundle of shoes worn*  
*out upon his shoulders, saying,*  
*friend, I am not able to be*  
*a help to you longer;*  
*for I have travelled through so many*  
*places for delivering you,*  
*that I have worn out all these*  
*shoes, and moreover no mo-*  
*ney remains to me, with which*  
*I may be able to purchase others;*  
*wherefore you shall perish.*

MOR.

*This fable advises us,*  
*not to think that our*  
*sins will be always unpunish-*  
*ed.*

### FABLE CXXXI.

*De Avibus vōlentibus*  
*ēligere plūres Rēges.*

*Of the Birds being willing*  
*to choose more Kings.*

**A** Ves consultābant  
*de eligendis pluribus*  
*regibus, cū aquila sōla*  
*non posset rēgere tantos*  
*grēges volūcrum, et fē-*  
*cīssent sātis vōto, nisi*  
*destitissent à consilio,*  
*mōnitu cornīcis, quæ,*  
*cū causā interrogābātur,*

**T**HE birds were consulting  
*about choosing more*  
*kings, seeing the eagle alone*  
*was not able to rule so great*  
*flocks of birds, and they wou d*  
*have acted up to their wish, unless*  
*they had desisted from the design,*  
*by the advice of the crow, who,*  
*when the cause was asked,*



cur non dūceret plūres  
rēges ēlīgēndos, inquit,  
quā multi sacci implentur  
difficiliūs, quā unus.

why she did not think that more  
kings were to be chosen, said,  
because many bags are filled  
with more difficulty, than one.

MOR.

Hæc fabūla docet esse  
longē melius gubernārī ab  
unō, quā a multis prin-  
cipibus.

MOR.

This fable shows that it is  
far better to be governed by  
one, than by many prin-  
ces.

### FABLE CXXXII.

De Muliere, quæ dicēbat,  
sē velle mōri pro  
suo Virō.

Of a Woman, who said,  
that she was willing to die for  
her Husband.

Q Uædam matrōna, ad-  
mōdum pūdica et  
amantissima viri, ferebat  
ægrē, mārītum detinē-  
ri adversā valetūdīne; la-  
mentābatur, ingemiscēbat,  
et, ut testārētur suum  
amōrem in virum, rogābat  
mortem, ut, si esset crepi-  
tura marītum sibi,  
pōtiūs vellet occidēre sē,  
quā illum. Inter hæc  
verbā, cernit mortem veni-  
entem horribili aspectu,  
timōre cujus perter-  
rita, et jam pænītens sui  
vōti, inquit, ego non sum,  
quem pētis; jacet in  
lecto, quem venīsti  
occisūra.

A Certain matron, ve-  
ry chaste and  
very fond of her husband, bore it  
ill, that her husband was kept  
down by bad health: she la-  
mented, she groaned,  
and, that she might testify her  
love to her husband, she request-  
ed death, that, if he was about to  
snatch her husband from her,  
he rather would kill herself,  
than him. Amidst these  
words, she beholds death co-  
ming with a horrible aspect,  
with the fear of which being af-  
frighted, and now repenting of her  
wish, she said, I am not he,  
whom you are seeking; he lies in  
the bed, whom you have come  
with a design to kill.

MOR.

Hæc fabŭla indicat, nē-  
mīnem esse adeo amāntem  
amīci, qui non mālīt  
esse bēnē sibi, quān al-  
tēri.

MOR.

This fable shows, that no  
one is so much the lover  
of a friend, who would not rather wish  
to be well himself, than ano-  
ther.

## FABLE CXXXIII.

*De Adolescente cānente in  
funēre Matris.*

*Of the young Man singing at  
the funeral of his Mother.*

**Q**uidam vir prōsēquē-  
bātur defunctam  
uxōrem, quæ effērēbā-  
tur ad sēpŭlchrum  
lachrymis et flētibus; verō  
ejus filiŭs cānēbat, qui,  
cūm incrēpārētur à pa-  
tre, ut amēns, qui can-  
tāret in funēre matris,  
cūm dēbēret esse mæstus, et  
flēre unā secum, inquit,  
mī pāter, si conduxisti  
sacerdōtes ut cānērent, cur  
irascēris mihi concīnenti  
gratis? Cui pater  
inquit, tuum officium, et  
sacerdōtum, non est idem.

**A** Certain man follow-  
ed his dead  
wife, who was carri-  
ed to the grave  
with tears and weepings; but  
his son was singing, who,  
when he was checked by his fa-  
ther as mad, who could  
sing at the burial of a mother,  
when he ought to be sad, and  
to weep along with him, said,  
my father, if you have hired  
priests to sing, why  
are you angry with me singing  
without hire? To whom the father  
said, your office, and  
that of the priests, is not the same.

MOR.

Hæc fabŭla indicat,  
omnīa non esse decōra om-  
nibus.

MOR.

This fable shows, that  
all things are not decent for all  
men.

## FABLE CXXXIV.

*De zelotypo Viro, qui dēdē-  
rat Uxōrem custōdiendam.*

*Of the jealous Man, who had  
given his Wife to be guarded.*

**Z**Elotypus vir dēdērat uxōrem, quam com-  
pērerat vīvere p̄arūm pudī-  
cē, cuidam amīco, cui  
fidēret plūrimū, custōdi-  
endam, pollicītus ingentem  
pecūniā, si observāret eam  
itā diligētē, ut nullo  
mōdo violāret conjugā-  
lem copulā. At ille, ubi  
expertus esset hanc  
custōdiā nīmis difficīlem  
aliquot dies, et comperisset  
suum ingenium vinci ver-  
sūtīā muliēris, accēdens ad  
maritū, dixit, se  
nolle gērere hanc tam  
dūram provinciā amplīus;  
quantōquidē ne Argus  
quidē, qui fuit tōtus  
oculātus, posset custōdire im-  
pudīcā muliērem: ad-  
dīdit frātērēā, si sit necesse,  
se malle dēferre  
saccū plēnum pulcībūs in  
pratū quotīdie intēgro  
anno, et, sacco sōlūto,  
fascēre eos inter herbas,  
et vespēre rēdu-  
cēre omnes dōmū, quā-  
m servāre impudīcā muliē-  
rem unō diē.

MOR.

*Hæc fabūla indicat, nullos  
custōdes esse ita diligētes,*

**A** Jealous man had given  
his wife, whom he had  
found to live but little chaste-  
ly, to a certain friend, to whom  
he could trust very much, to be  
guarded, having promised much  
money if he would watch her  
so diligently, that by no  
method she could violate the con-  
jugal tie. But he, when  
he had experienced this  
charge too difficult  
some days, and had found  
that his art was overcome by the craf-  
tiness of the woman, going to  
the husband, said, that he  
was unwilling to manage this so  
hard a task longer;  
seeing that not Argus  
indeed, who was all  
eyes, would be able to guard an un-  
chaste woman: he add-  
ed moreover, if it was necessary,  
that he would rather carry down  
a sack full of fleas into  
a meadow every day for a whole  
year, and, the sack being loosed,  
to feed them among the grass,  
and in the evening to bring them  
back all home, than  
to watch an unchaste wo-  
man one day.

MOR.

*This fable shows, that no  
guards are so diligent,*

qui vālēānt custōdīre who can be able to keep  
 īmpūdīcas muliērēs. unchaste women.

## FABLE CXXXV.

*De Vīro rēcūsante cly-*  
*stērēs.*

*Of the Man refusing cly-*  
*sters.*

**Q**UIDAM vīr, Germānus  
 natiōne, admōdum dīvēs,  
 ægrōtābat; ad curandum  
 quem plūrēs medīci  
 accessērunt, (etēnim muscæ  
 convōlant catervātīm ad  
 mel) unus quōrum dīcēbat  
 inter cætēra, esse  
 opus clystērībus, si vel-  
 let convalescēre; quod  
 cū vir audīret, insuētus  
 medicīnæ hujusmōdi, per-  
 citus furōre, jūbet  
 medīcos ējci  
 dōmō, dīcens, eos  
 esse insanos, qui, cū  
 caput dōlēret, vellent  
 medēri podīcem.

**A** Certain man, a German  
 by nation, very rich,  
 was sick; to cure  
 whom many physicians  
 came, (for the flies  
 fly in heaps to  
 honey) one of whom said  
 among other things, that there was  
 need of clysters, if he wish-  
 ed to recover; which  
 when the man heard, unaccustomed  
 to medicine of this kind, mo-  
 ved with anger, he commands  
 the physicians to be cast out  
 of his house, saying, that they  
 were mad, who, when  
 the head was pained, were willing  
 to cure the breech.

MOR.

Hæc fabūla indicat,  
 omnia, quamvis salūtāria,  
 vīdēri et aspēra et obfū-  
 tūra insuētis et īnex-  
 pertis.

MOR.

This fable shows,  
 that all things, though salutary,  
 seem both rough and hurt-  
 ful to the unaccustomed and inex-  
 periented.

## FABLE CXXXVI.

*De Asinō agrōtāntē, et  
Lūpīs vīsītāntibus eum.*

*Of the Ass falling sick, and  
the Wolves visiting him.*

**A**SINUS agrōtābat, et  
fāmā exīverat, eum  
mōritūrum citō; igitur,  
cum lūpi vērēssent ad  
vīsendum eum, et pētērent  
à filiō, quomōdo ejus pāter  
vālēret, ille respondit per  
rimulam ostii, meliūs,  
quām vellētis.

**T**HE ass was sick, and  
a report had gone out, that he  
would die quickly; therefore,  
when the wolves had come to  
visit him, and were asking  
of the son, how his father  
did, he answered them through  
the chink of the door, better,  
than ye would wish him.

MOR.

Hæc fabula indicat,  
quod multi fingunt ferre  
mortem aliōrum cum  
molestiā, quos tamen cūpi-  
unt intērīre celeritēr.

MOR.

This fable shows,  
that many pretend to bear  
the death of others with  
trouble, whom yet they de-  
sire to die quickly.

## FABLE CXXXVII.

*De Nūce, Asīno, et  
Muliere.*

*Of the Nut-tree, the Ass, and  
the Woman.*

**Q**Uædam mulier inter-  
rogābātnūcem, nascentem  
secus viam, quæ im-  
pētēbātur saxis à populo  
prætēreūnte, quare esset  
itā amēns, ut quod plūribus  
et majōribus verbērībus  
caderētur, eō plūrēs et  
præstantiōres fructūs pro-  
creāret? Cui inquit,  
esne immēmor proverbii

**A** Certain woman ask-  
ed a nut-tree, grow-  
ing nigh the way, which was beat-  
en with stones by the people  
passing by, why it was  
so mad, that with the more  
and larger strokes  
it was lashed, the more and  
better fruits it would  
bear? To whom it said,  
are you unmindful of the proverb



*dīcentīs, ita nux, asīnus, et mulier, sunt ligāti similē lēgē. Hæc tria faciunt nil rectē, si verbēra cessant.*

*saying thus, a walnut-tree, an ass, and a woman, are bound by a similar law. These three do nothing rightly, if stripes cease.*

MOR.

*Hæc fabūla indicat, hominēs sæpē solēre confodere se propriis jaculis.*

MOR.

*This fable shows, that men often are used to wound themselves with their own darts.*

### FABLE CXXXVIII.

*De Asīno, non invēniēte finem lābōrum.*

*Of the Ass, not finding the end of his labours.*

**A**SINUS *angēbātur plūrimū hyberno tempore quod afficeretur nimio frīgore, et habēret dūrum victum palearum; quare optābat vernam tempēriem, et tēnēras herbas. Sed cū ver advēnisset, et cōgeretur à domīno, qui erat figūlus, deferrē argillam in arēam, et lignum ad fornācem, et inde latēres et tēgūlas ad diversa lōca; pertæsus vērīs, in quo tōlerābat tot lābōres, spērābat æstātem, ut domīnus impēdītus messe pātērētūreum quiescere; sed tunc quōque, cū compelleretur ferre messes in arēam, et inde tritīcum dōmum, nec esset lōcus*

**T**HE ass was grieved very much in winter time, that he was affected with too much cold, and had hard food of chaff; wherefore he desired the spring season, and the tender grass. But when spring had come, and he was compelled by his master, who was a potter, to carry clay into the yard, and wood to the furnace, and thence bricks and tiles to diverse places; tired of the spring, in which he suffered so many labours, he hoped for summer, that the master being hindered by the harvest would suffer him to rest; but then also, when he was compelled to carry the corn into the barn, and thence the wheat home, nor was there time

quiēti sibi; saltem sperābat  
autumnū fōre finem  
labōrum: sed, cū ne  
tunc quōque cernēret finem  
mālōrum, cū quotidie  
vīnum, pōma, et lignum  
essent portanda; rursus  
efflagitābat nivem et  
glaciē hyēmis, ut tunc,  
saltem, aliqua rēquies con-  
cederetur sibi à tantis  
labōribus.

for rest to him; at least he hoped  
that autumn would be the end  
of his labours: but, when not  
then indeed he perceived an end  
of evils, seeing daily  
that wine, apples, and wood  
were to be carried; again  
he desired the snow and  
ice of the winter, that then,  
at least, some rest might be  
granted to him from so great  
labours.

MOR.

Hæc fabula indicat,  
esse nullā temporā præsenti-  
tis vitæ, quæ non sunt sub-  
jecta perpetuis laboribus.

MOR.

This fable shows,  
that there are no times of the pre-  
sent life which are not sub-  
ject to perpetual labours.

### FABLE CXXXIX.

De Mure, qui volēbat  
contrahere amicitiam cum  
Fele.

Of the Mouse, who desired  
to contract a friendship with  
the Cat.

COMPLURES murēs, com-  
mōrantes in cavo  
parietis, contemplābantur  
fēlem, quæ incumbēbat in  
tabulato, capite  
dēmisso, et tristi vultu.  
Tunc unus ex iis inquit, hoc  
animal videtur admōdum  
benignum, et mīte;  
et enim præfert quandam  
sanctimōniam ipso vultu;  
volo allōqui ipsam,  
et nectere indissolubilem  
amicitiam cum eā; quæ  
cū dixisset, et accessis-

MANY mice, lod-  
ging in the hollow  
of a wall, espied  
a cat, who lay on  
the boarded floor, with her head  
hung down, and a sad countenance.  
Then one of them said, this  
animal seems very  
kind and mild;  
for she shows a certain  
sanctity in her very countenance;  
I will speak to her,  
and knit a stable  
friendship with her; which  
when he had said, and had ap-

*set proprius, erat captus,  
et dilaceratus a fēle.  
Tunc cæteri, vidētes hoc,  
aiēbant sēcum, prōfectò  
non est crēdendum tēmērē  
vultui.*

MOR.

*Hæc fabūla innuit,  
homīnēs non esse judicandos  
ē vultu, sed ex opēribus;  
cum atrōces lūpi sæpe  
dēlītēscant sub ovīnā pelle.*

*proached nearer, he was caught,  
and torn to pieces by the cat.  
Then the rest, seeing this,  
said with themselves, truly  
we ought not to trust rashly  
to the countenance.*

MOR.

*This fable hints,  
that men are not to be judged  
by the countenance, but by works;  
seeing fierce wolves often  
lie hid under a sheep's skin.*

### FABLE CXL.

*De Asīno, qui servīēbat  
ingrāto Hero.*

*Of the Ass, who was serving  
an ungrateful Master.*

**A** Sīnus, qui servīvērat  
ingrāto hero multos  
annos inoffenso pēdē,  
sēmēl ut fit, dum esset  
pressus grāvi sarcīnā, et  
incēdēret salebrōsā viā,  
rēcīdēbat sub onēre. Tum  
implācābilis dōmīnus com-  
pellēbat eum surgēre multis  
vertēribus, nuncūpans  
ignāvum et pīgrum animal.  
At miser asīnus dicēbat  
sēcum, inter hæc vertēra,  
īnfelix ego, qui sortitus sum  
tam ingrātam herum! Nam  
quāvis servīvērim ei multo  
tempōre sine offensā, tāmen  
non compensat hoc unum  
delictum meis tot frīstīnis  
bēnēficiis.

**T**HE ass, who had served  
an ungrateful master many  
years with an inoffensive foot,  
once, as it happens, whilst he was  
pressed with a heavy load, and  
was going on an uneven road  
fell under the burden. Then  
the implacable master com-  
pelled him to rise with many  
stripes, calling him  
a lazy and dull animal.  
But the miserable ass said  
with himself, among these stripes,  
unhappy I, who have gotten  
so ungrateful a master! For  
though I have served him a long  
time without offence, yet  
he does not weigh this one  
fault with my so many ancient  
kindnesses.

MOR.

Hæc fabula conficta est in eos, qui, immemores beneficiorum collatorum sibi prossequuntur etiam minimam offensam sui benefactoris in se atroci pœnâ.

MOR.

This fable was invented for those, who, unmindful of kindnesses conferred on them, punish even the least offence of their benefactor against themselves with severe punishment.

## FABLE CXLI.

De Lupo, suadente Histrici, ut depõneret sua tela.

Of the Wolf, persuading the Porcupine, that she would lay down her darts.

**L**Upus esuriens intendērat animum in histricem, quam tamen non audēbat invadere, quia erat munīta undique sagittis. Autem astutiā excogitatā perdendi eam, cepit suadere illi, ne portaret tantum onus telorum tergō tempore pœcis, quandōquidem sagittarii non portarent aliquid, nisi cū tempus prœlii instaret: cui histrix inquit, est crēdendum semper esse tempus prœliandi adversus lūpum.

**T**HE wolf hungering had bent his mind upon the porcupine, which nevertheless he dared not to attack, because she was fortified every where with darts. But a trick being devised of destroying her, he began to persuade her, that she would not carry so great a burden of darts on her back in time of peace, seeing the archers did not carry any thing, except when the time of battle was near: to whom the porcupine said, I ought to believe always that there is a time of fighting against a wolf.

MOR.

Hæc fabula innuit, sapientem virum oportere semper esse munītum adversus fraudes inimicorum, et hostium.

MOR.

This fable hints, that a wise man ought always to be fortified against the deceits of enemies, and foes.

## FABLE CXLII.

*De MURE liberāte  
MILVUM.*

**M**US, *conspicātus*  
milvum *implīcītum*  
laquēo *aucūpis*, misērtus est  
avis, quamvis *inīmīcæ* sibi;  
*vincūlisque* abrōsis  
*dentibus*, fēcīt *viam*  
sibi *evōlandi*. Milvus,  
*immēmōr* tantī *benēficii*,  
ubi *vīdit* se *sōlutum*,  
corrīpiens *mūrem* suspīcan-  
tem *nūl* tāle, *lācērāvit*  
unguībus, *et* rostro.

MOR.

Hæc *fabūla* indicat,  
*mālignos* vīrōs *sōlēre* rēpen-  
dēre *gratias* hujus *mōdi*  
suis *benefaciōribus*.

*Of the Mouse freeing  
the KITE.*

**T**HE mouse, having *espied*  
the kite *entangled*  
in the snare *of the fowler*, pitied  
the bird, though *hostile* to him,  
and the bands being gnawed  
with his teeth, he made a way  
for him *of flying out*. The kite,  
unmindful of so great kindness,  
when he saw himself loosed,  
seizing the mouse suspect-  
ing no such thing, tore him  
with his claws, and bill.

MOR.

This *fable* shows,  
that wicked men are used to re-  
pay favours of this kind  
to their benefactors.

## FABLE CXLIII.

*De Cochleā pētēntē à Jōvē,*  
*ut posset ferre*  
*suam dōmum sēcum.*

**C**UM *Jupīter*, ab *ex-*  
*ordio* mundi,  
*ēlargīrētur* singūlis *animā-*  
*libus* mūnēra, quæ *peti-*  
*issent*, *cochlēa* *petiit*  
ab eo, *ut posset*  
*circumfēre* suam dōmum.  
*Interrogāta a Jove, quare*  
*exposcēret tāle mūnus ab*

*Of the Snail desiring of Jupiter,*  
*that she might be able to carry*  
*her house with her.*

**W**HEN *Jupiter*, from the be-  
*ginning* of the world,  
*bestowed* on all the ani-  
mals the gifts, which they  
had desired, the snail desired  
of him that she might be able  
to carry about her house.  
Being asked by Jupiter, why  
she asked such a gift from



eo, quod fütürum erat  
gräve, et mölestum illi,  
inquit, mälö ferre tam  
grave onus perphëtüð, quàm  
non posse vitäre malum  
vicīnum, cüm mihi libüerit.

MOR.

Hæc fabüla indicat,  
vicīnitātem mälörum  
fugīendam omni incom-  
mōdō.

him, which would be  
heavy, and troublesome to her,  
she said, I choose rather to bear so  
heavy a burden perpetually, than  
not to be able to avoid a bad  
neighbour, when I please.

MOR.

This fable shows,  
that the neighbourhood of bad men  
is to be avoided with every incon-  
venience.

## FABLE CXLIV.

De Herinaceo, ējicēte  
Vipëram hospitem.

Of the Hedge-Hog, casting out  
the Viper her landlady.

**H**ERINACĒUS, præsentiens  
hyëmem adventäre,  
rogāvit vipëram, ut concē-  
dëret locum sibi in suā  
cavernā adversus vim  
frīgōris; quod cüm illā  
fēcisset, herinaceus, hervol-  
vens se huc atque illūc,  
pungēbat vipëram acu-  
minē spinārum, et torquēbat  
vehementēr; illā vidēns se  
mälē tractātam, quando  
suscēpit herinacēum hospī-  
tiō, ōrābāt eum blandis  
verbis, ut exīret,  
cüm lōcūs esset nimis  
angustus duōbus. Cui  
herinaceus inquit, ex-  
eat, qui nēquit manëre  
hic; quare vipëra sen-  
tiens, non esse lōcū

**T**HE hedge-hog, perceiving  
the winter to approach,  
asked the viper, that she would  
grant room to him in her  
cavern against the violence  
of the cold; which when she  
had done, the hedge-hog, roll-  
ing himself hither and thither,  
pricked the viper with the sharp-  
ness of his darts, and tormented her  
exceedingly, she seeing herself  
ill treated, when  
she received the hedge-hog in lod-  
ging, entreated him with fair  
words, that he would go out,  
seeing the place was too  
narrow for two. To whom  
the hedge-hog said, let him  
go out, who cannot stay  
here; wherefore the viper per-  
ceiving, that there was not room

sibi ibi, cessit illinc for her there, departed thence.  
ex hospitio. out of her lodging.

MOR.

Hæc fabula indicat, eos  
non esse admittendos in con-  
sortium, qui possunt ejicere  
nos.

MOR.

This fable shows, that they  
are not to be admitted into fel-  
lowship, who are able to cast us  
out.

### FABLE CXLV.

De quodam Agricola et  
Poeta.

Of a certain Farmer and  
a Poet.

**Q**uidam agricola accē-  
dens ad poetam, cujus  
agros colēbat, cum offen-  
disset eum solum inter librōs,  
interrogābat eum quo  
facto posset vīvere ita sōlus?  
Cui ille inquit, tantum  
coepi esse sōlus, postquam  
advēnistī huc.

**A** Certain farmer co-  
ming to a poet, whose  
fields he ploughed, when he had  
found him alone among his books,  
asked him by what  
way he was able to live so solitary.  
To whom he said, I only  
began to be solitary, since  
you came hither.

MOR.

Hæc fabula indicat,  
erūdītos viros, qui conti-  
nūo stipantur turbā  
doctissimorum virorum,  
tunc esse sōlos, cum fuērīnt  
inter illiterātos hominēs.

MOR.

This fable shows,  
that learned men, who conti-  
nually are thronged with a crowd  
of the most learned men,  
then are alone, when they are  
among illiterate persons.

## FABLE CXLVI.

*De Lüpō, indūto pelle  
Ovis, qui dēvōrābāt  
grēgem.*

*Of the Wolf, clothed with the skin  
of a Sheep, who devoured  
the flock.*

**L**Upūs indūtus pelle  
ovis, immiscuit se  
grēgi ovium, et  
quotidie occidebat aliquam  
ex eis: quod cum pa-  
stor animadvertisset, suspen-  
dit illum in altissimā  
arbore, Autem cæteris  
pastoribus interrogantibus,  
cur suspendisset ovem,  
aiēbāt, quidem pellis est  
ovis, ut vidētis; autem  
opera erant lūpī.

**A** Wolf, clothed with the skin  
of a sheep, mixed himself  
with a flock of sheep, and  
daily killed some  
of them: which, when the shep-  
herd had observed, he hang-  
ed him on a very high  
tree. But the other  
shepherds inquiring,  
why he had hung a sheep,  
he said, indeed, the skin is  
a sheep's, as you see; but  
the works were a wolf's.

MOR.

Hæc fabula indicat,  
hominēs non esse iudican-  
dos ex habitu, sed ex  
operibus; quoniam multi  
faciunt opera lūpīna sub  
vestimentis ovium.

MOR.

This fable shows,  
that men are not to be judg-  
ed by their dress, but by  
their works; because many  
do the works of wolves under  
the garments of sheep.

## FABLE CXLVII.

*De CANE occidente OVES  
sui Domini.*

*Of the DOG killing the SHEEP  
of his Master.*

**Q**UIdam pastor dederat  
suas ovēs canī custō-  
diendas, pascens illum  
optimis cībīs. At ille sæpe  
occidebat aliquam ovem;  
quod cum pastor animad-

**A** Certain shepherd had given  
his sheep to his dog to be  
kept; feeding him  
with the best meats. But he often  
killed some sheep;  
which when the shepherd had ob-

vertisset, *cāpiēns cānem, vōlēbat occidēre eum.* Cui *cānis* inquit, *quare cūpis perdere me?* *Sum unus ex tuis domesticis; potius interfice lūpum, qui continuō insidiātur tuo ovīli.* Imō, inquit pastor, *pūto te māgis dignum morte, quā lūpum; etenim ille profitetur se meum hostem palām; verò tu, sub specīe amicitīæ, quotidie imminuis meum grēgem.*

MOR.

*Hæc fabula indicat, eos esse pūniēdos longē magis, qui lædunt nos sub specīe amicitīæ, quā qui profitentur sē nostros inimīcos palām.*

served, *catching the dog, he designed to kill him.* To whom the dog said, *wherefore do you desire to destroy me?* *I am one of your domestics; rather slay the wolf, who continually lies in wait for your sheepfold.* Nay, says the shepherd, *I think that you are more worthy of death, than the wolf: for he professes himself my enemy openly; but you, under the show of friendship, daily diminish my flock.*

MOR.

*This fable shows, that they are to be punished far more, who hurt us under the show of friendship, than they who profess themselves our enemies openly.*

### FABLE CXLVIII.

*De ARIETE pugnāntē cum TAURO.*

*Of the RAM fighting with the BULL.*

**E**RAT quīdam ariēs inter ovēs, qui habēbat tam firmum caput et cornū, ut statim et facīlè superāret ceteros arietēs; quāre cū invēnīret nullum arietem ampliūs, qui auderet obsistere sibi occurrenti, elātus crebris victoriis, ausus est provocāre taurum ad pugnam; sed primo congressu,

**T**HERE was a certain ram among the sheep, who had so strong a head and horns, that instantly and easily he could overcome the other rams; wherefore when he found no ram any longer, who dared to withstand him running against him, puffed up with frequent victories, he dared to challenge a bull to battle; but at the first attack,

cūm ārīetāvisset in  
frontem tauri, est rēper-  
cussus tam atrōci ictu,  
ut, fērē mōriēns, dīcēret  
hæc, stultus ego!  
quid ēgi? Cur ausus sum  
lācessēre tam pōtētem ad-  
versārium, cui natūra  
creāvit me impārem?

when he had butted against  
the forehead of the bull, he was  
struck back with so cruel a blow,  
that, almost dying, he said  
these words, fool that I am!  
what have I done? why have I dared  
to provoke so powerful an ad-  
versary, to whom nature  
hath created me unequal?

MOR.

Hæc fabūla indicat, non  
esse certandum cum  
pōtētiōribus.

MOR.

This fable shows, that we  
must not contend with  
the more powerful.

### FABLE CXLIX.

De Aquilā rāpīente Filios  
Cunīcūli.

Of the Eagle snatching the Young  
of the Coney.

AQUILA, nīdūlāta in  
altissimā arbōre, ra-  
pūerat filios cunīcūli,  
qui pascēbātur non longē  
illinc, in prædam suōrum  
pullōrum; quam cunī-  
cūlus orābat blandis verbis,  
ut dignārētur restituere  
suos filiōs sibi; at illa,  
arbitrans eum esse pusillum  
et terrēstre animal,  
dīlacērābat eos ungūibus,  
quos asphonēbat suis pullis  
epulāndos in conspectu  
matris: tunc cunīcūlus,  
commōtus morte suōrum  
filiōrum, haud permīsit  
hanc injūriam abire impu-  
nītā; et enī effōdit  
arbōrem, radicītus, quæ

THE eagle, having built a nest in  
a very high tree, had snatch-  
ed away the young of the coney,  
who was fed not far  
from thence, for the prey of her  
young; which the co-  
ney besought with fair words,  
that she would condescend to restore  
her young to her; but she,  
supposing him to be a little  
and earthly animal,  
tore them with her talons,  
which she set before her young  
to eat in the sight  
of the dam: then the coney,  
moved at the death of his  
young, permitted not  
this injury to go unpunish-  
ed; for he dug up  
the tree by the roots, which



sustīnēbat nīdum quæ  
*prōcīdens* lēvi impulsu  
 ventōrum, *dejēcit*  
*pullos aquīlæ*, adhuc implū-  
 mes, in hūmum, qui,  
*depasti à fēris*, præ-  
 būerunt solatium dolōris  
*cunicūlo*.

sustained the nest, which  
 falling with a light blast  
 of the winds, threw down  
 the young of the eagle, as yet un-  
 fledged, upon the ground, who,  
 being eaten up by the wild beasts, af-  
 forded comfort of grief  
 to the coney.

## MOR.

Hæc fabūla indicat, ne-  
 minem frētum suā potentiā  
*debēre despīcere imbecīlliōres*,  
 cūm aliquando infirmīores  
*ulciscantur injūrias poten-*  
*tiorum*.

## MOR.

This fable shows, that no  
 man relying on his own power  
 ought to despise the weaker,  
 seeing that sometimes the weaker  
 revenge the injuries of the more  
 powerful.

## FABLE CL.

De Lupo, pisce fluvii,  
*affectante* regnum  
*māris*.

Of the Pike, a fish of the river,  
*affecting* the dominion  
*of the sea*.

**E**RAT lūpus, in quo-  
 dam amne, qui ex-  
 cēdēbat cētēros pisces  
*ejūsdem fluminis in pul-*  
*chritūdine, magnītūdine, ac*  
*robōre*; unde omnes admī-  
 rābāntur, et afficiēbant  
 eum maxīmo honōre;  
 quare elātus superbiā  
*cēpit appetēre majōrem*  
*principātum*. Igitur am-  
 ne rēlīcto, in quo regnā-  
 verat multos annos, ingres-  
 sus est māre, ut vendī-  
 cāret regnum ejus sibi;  
 sed offendens delphī-  
 num mīræ magnītūdinis,

**T**HERE was a pike, in a cer-  
 tain river, who ex-  
 ceeded the other fishes  
 of the same river in fair-  
 ness, largeness, and  
 strength; whence all admī-  
 red, and treated  
 him with the greatest honour;  
 wherefore puffed up with pride  
 he began to covet greater  
 pre-eminence, therefore the ri-  
 ver being left, in which he had  
 reigned many years, he entered  
 the sea, that he might chal-  
 lenge the dominion of it to him-  
 self; but finding a dol-  
 phin of wonderful size,

*qui regnābat in illo, est itā insectātus ab illo, ut au-  
fūgiens vix ingrēdērētur  
ostium amnis, unde  
ausus est exīre non ampliūs.*

*who reigned in it, he was  
so pursued by him, that flying  
away scarcely could he enter  
the mouth of the river, whence  
he dared to go out no more.*

MOR.

*Hæc fabūla admōnet nos,  
ut, contenti nostris rēbus,  
non appētāmūs, quæ sunt  
longē majōrā nostris vīribūs.*

MOR.

*This fable admonishes us,  
that, content with our own things,  
we ought not to covet those which are  
by far greater than our strength.*

### FABLE CLI.

*De OVE convitiāntē  
Pastōri.*

*Of the SHEEP railing on  
the Shepherd.*

**O** Vis convitiābātur pa-  
stōri quōd non con-  
tentus lactē, quod mul-  
gēbat ab eā in suum usum,  
et ūsum filiōrum,  
insūper dēnūdāret illam  
vellere. Tunc pastor  
irātus trahēbat ejus filium  
ad mortem. Ovis inquit,  
quid pējus pōtēs facere  
mihi? Pastor inquit, ut  
occīdam te, et projiciam  
devōrandam lūpis et  
canibus. Ovis siluit,  
formīdans adhuc majōra  
mālā.

**A** Sheep railed on her shep-  
herd, because not con-  
tent with the milk, which he  
milked from her for his own use,  
and the use of his children,  
moreover he stripped her  
of the fleece. Then the shepherd  
being angry dragged her young one  
to death. The sheep says,  
what worse are you able to do  
to me? The shepherd says, that  
I may kill you, and throw you out  
to be devoured by the wolves and  
dogs. The sheep was silent,  
fearing yet greater  
calamities.

MOR.

*Hæc fabūla indicat,  
hōmīnēs non dēbere excan-  
descere in Dēum, si permittat  
dīvītiās et filios auferri  
ipsis; cū possit  
infērrē etiā majōrā sup-*

MOR.

*This fable shows,  
that men ought not to grow  
warm against God, if he permit  
riches and children to be taken  
from them; when he is able  
to bring even greater punish-*

*plicia iſſis et viventibus*      *ments on themselves both living*  
*et mortuis.*      *and dead.*

## FABLE CLII.

*De Aurīga ū Rōtā*  
*Currūs stridente.*

*Of the Waggoner and the Wheel*  
*of the Waggon creaking.*

**A** Urīga interrōgābat  
 currum, quare  
 rōta, quæ erat deterior,  
 strīderet, cūm cætēræ non  
 faciērent idem? Cui  
 currus inquit, ægrōti  
 semper consueverunt esse  
 morōsi et quērūli.

**T**HE waggoner asked  
 the waggon, why  
 the wheel, which was worse,  
 creaked, when the rest did  
 not do the same? To whom  
 the waggon said, the sick  
 always are used to be  
 peevish and complaining.

MOR.

*Hæc fabūla indicat, māla*  
*semper sōlère impellere*  
*homīnēs ad quērimōniam.*

MOR.

*This fable shows, that calamities*  
*aways use to drive*  
*men to complaint.*

## FABLE CLIII.

*De Vīro vōlente expēriri*  
*Amīcos.*

*Of the Man willing to try*  
*his Friends.*

**Q**uidam vir admōdum  
 dīvēs et libērālis,  
 hābēbat magnam cōpiam  
 amīcōrum, quos sæpe invī-  
 tābat ad cœnam, ad quem  
 accēdēbant libentissimē.  
 Autem vōlēns expēriri, an  
 essent fidēlēs sibi  
 in labōribus et pericūlis,  
 convocāvit eos omnes, di-  
 cēns, inīmīcos esse obortos

**A** Certain man very  
 rich and liberal,  
 had a great number  
 of friends, whom often he in-  
 vited to supper; to whom  
 they came very gladly.  
 But willing to try, whether  
 they would be faithful to him  
 in labours and dangers,  
 he called together them all, say-  
 ing, that enemies had risen against

sibi, quos stătuit  
occidere; quare, armis cor-  
reptis, irent sēcum,  
ut ulciscērentur injūrias  
illātas sibi. Tum omnes  
caphērunt excūsāre se,  
præter dūōs. Igītur, catēris  
rēpudiātis, hābuit tantum  
illos dūōs in numēro  
amīcōrum.

him, whom he resolved  
to kill; wherefore, arms being  
taken up, they should go with him,  
that they might revenge the injuries  
offered to him. Then they all  
began to excuse themselves,  
except two. Therefore, the rest  
being rejected, he kept only  
those two in the number  
of his friends.

MOR.

Hæc fabūla indicat, ad-  
versam fortunam esse  
optimum expēriēmentum  
amīcitiæ.

MOR.

This fable shows, that ad-  
verse fortune is  
the best experiment  
of friendship.

### FABLE CLIV.

*De Vulpē laudante carnem  
Lepōris Cāni.*

*Of the Fox praising the flesh  
of the Hare to the Dog.*

CUM vulpes fūgārētur  
à cāne, et jamjam  
esset cāpiēnda, nec  
cognoscērēt ullam āliam  
viam evādendi, inquit, O  
cānis, quid cūpis perdē-  
rē me; cujus cāro non pō-  
tēst esse ulli ūsui tibi?  
cāpe pōtiūs illum lepōrem;  
(etēnim lēpus ādērat propē)  
cujus carnem mortāles dīcunt  
esse suāvissimam. Igītur  
cānis, mōtus consilio  
vulpis, vulpe ōmissā,  
insēcūtus est lepōrem; quem  
tāmēn non pōtuit capere ob  
ejus incrēdibilem velōcī-  
tatem. Post paucos diēs

WHEN the fox was put to flight  
by the dog, and just now  
was to be catched, nor  
knew any other  
way of escaping, he said, O  
dog, why do you desire to de-  
stroy me, whose flesh can-  
not be of any use to you?  
catch rather that hare;  
(for the hare was nigh)  
whose flesh men say  
is very sweet. Therefore  
the dog, moved with the advice  
of the fox, the fox being let alone,  
pursued the hare; which  
yet he could not catch for  
his incredible swift-  
ness. After a few days

*lēpus conveniens vulpem accusabat eam vehementer, (etēnim audiērat ejus verba) quòd demonstrāset se cānī.*

*Cui vulpēs inquit, lepus, quid accūsas me, cūm laudavi te tantōphēre? Quid dīcēres, si vituperāsem te?*

*the hare meeting the fox accused her violently, (for he had heard her words) because she had shown him to the dog. To whom the fox said, O hare, why do you accuse me, when I have praised you so greatly? What would you say, if I had slighted you?*

MOR.

*Hæc fabūla indicat, hōmīnēs māchīnārī perniciem aliis sub spēcīe laudatiōnis.*

MOR.

*This fable shows, that men contrive destruction for others under the pretence of commendation.*

### FABLE CLV.

*De Lepōre pētente Calliditatem, & Vulpe Celēritatem à Jove.*

*Of the Hare asking Craftiness, and the Fox Swift-ness from Jupiter.*

**L**Epūs et vulpēs pētēbant à Jove; hæc, ut adjungēret celeritatem suæ calliditāti; ille, ut adjungēret calliditatem suæ celeritāti: quibus Juppiter itā respondit; elargīti sūmus mūnēra singūlis animantibus, ab orīgīne mundi, è nostro liberalissimo sinū; sed dēdisse omnia uni fuisset injūria aliōrum.

**T**HE hare and the fox begged of Jupiter; the one, that he would join swiftness to her craftiness; the other, that he would join craftiness to his swiftness: to whom Jupiter thus answered; we have bestowed gifts on all living creatures, from the beginning of the world, out of our most liberal bosom; but to have given all to one would have been the injury of others.

MOR.

*Hæc fabūla indicat, Dēum esse largitum sua*

MOR.

*This fable shows, that God has bestowed his*



*mūnēra ita æquāli lance,  
ut quisque debēat esse con-  
tentus suā sorte.*

*gifts with so equal a balance,  
that every one ought to be con-  
tent with his own lot.*

## FABLE CLVI.

*De Equo inculto, sed  
velōci, et catēris irri-  
dentibus eum.*

*Of the Horse ugly, but  
swift, and the rest mock-  
ing him.*

**C**Omplūres equi fuērant  
adducti ad Circensēs  
lūdos, ornāti pulcherri-  
mis phālēris, præter unum,  
quem catēri irridēbant, ut  
incultum, et ineptum ad  
tāle certāmen; nec opīnā-  
bantur, fūtūram unquam  
victōrem. Sed ūbī tempus  
currendi advēnit, et, sig-  
no tubæ dāto,  
cuncti exsiliēre è carcēre,  
tum dēmum innōtuit, quantō  
hic paulō antē irrīsus su-  
pērāret catēros velōcītate;  
etēnim, omnibus aliis rēlic-  
tis post se longo intervallo,  
essēcūtus est palmam.

**M**ANY horses were  
brought to the Circensiān  
games, adorned with very beauti-  
ful trappings, except one,  
whom the rest laughed at, as  
ugly, and unfit for  
such an engagement; nor did they  
think, that he would be ever  
the conqueror. But when the time  
of running approached, and, the sig-  
nal of the trumpet being given,  
all started from the goal,  
then at last it appeared, how much  
this horse a little before derided, ex-  
celled the rest in swiftness;  
for, all the others being  
left behind him a long distance,  
he gained the victory.

MOR.

*Fabūla significat, hōmīnes  
non judicandos ex habitu,  
sed ex virtūte.*

MOR.

*The fable signifies, that men  
are not to be judged by their dress  
but by their virtue.*

## FABLE CLVII.

*De Rustico admisso ad  
Jurisconsultum per vocem  
Hædi.*

*Of the Countryman admitted to  
a Lawyer by the voice  
of a Kid.*

**Q**UIDAM rusticus, im-  
plicatus gravi litē,  
accessit ad quendam juris-  
consultum, ut, eo patrōno,  
explicāret se. At  
ille, impeditus aliis negō-  
tiis, jubet renunciāri,  
se nunc non posse vacā-  
re illi; quare  
abiret rēditurus  
aliās.

Rusticus,  
qui fidēbat ei plurimū,  
ut, vētēri et fido amīco,  
nunquam admittēbatur.  
Tandem dēfērēns hædum,  
adhuc lactentem et  
pinguem, secum, stābat ante  
fōrēs jurispērīti, et  
vellēcans hædum, cōēgit  
illum balāre. Janitor,  
qui solēbat admittēre eos,  
qui portārent dōna, ex  
præcepto heri,

voce hædi audītā,  
illico apēriens janūam,  
jubet hōmīnem introīre.  
Tunc rusticus, conver-  
sus ad hædum, inquit, mi  
hædūle, agō grātias tibi,  
qui effēcisti has fōrēs tam  
facilēs mihi.

**A** Certain countryman, en-  
tangled in a heavy suit,  
went to a certain law-  
yer, that, he being his patron,  
he might extricate himself. But  
he, hindered with other af-  
fairs, orders him to be told,  
that he now was not able to at-  
tend to him; wherefore  
he should go away to return  
at another time. The countryman,  
who trusted to him very much,  
as an old and faithful friend,  
never was admitted.  
At length bringing a kid,  
as yet sucking, and  
fat, with him, he stood before  
the door of the lawyer, and  
plucking the kid, forced  
him to bleat. The porter,  
who, used to admit those,  
who brought gifts, at  
the command of his master,  
the voice of the kid being heard,  
presently opening the gate,  
orders the man to enter.  
Then the countryman, having  
turned to the kid, said, my  
little kid, I give thanks to you,  
who have made these doors so  
easy to me.

MOR.

Fabūla indicat, nullas  
rēs esse tam dūras et diffi-

MOR.

The fable shows, that  
no things are so hard and diffi-

cilēs, quas munērā non cult, which gifts cannot  
aperiānt. open.

## FABLE CLVIII.

De Sēnē deſiciente  
Saxis Juvēnem  
dīripientem Pōma ſibi.

Of the old Man driving down  
with Stones the young Man  
stealing Apples from him.

**Q**UIDAM sēnēx orābat  
juvēnem dīripientem  
pōma sibi blandis verbis,  
ut descendēret ex  
arbōre, nec vellet auferre  
suas res; sed cūm fundē-  
rēt verba incassum, juvēne  
contemnente ejus ætātem  
et verba, inquit, audīo,  
esse aliquam virtūtem non  
tantūm in verbis, verūm  
etiam in herbis; igitur cepit  
vellere grāmen, et jacere in  
illum; quod juvenis  
conspicātus ridēbat vēhe-  
menter, et arbitrābātur  
sēnem dēlirāre, qui crē-  
dēret, se posse depēl-  
lere eum ex arbōre. Tunc  
sēnēx, cūpiens expēriri  
omnia, inquit, quando verba  
et herbæ vālēt nil  
adversus raptōrem meārum  
rērum, āgam eum  
lapidibus, in quibus quoq.  
dīcunt esse virtūtem; et  
jāciens lapidēs, quibus  
implēverat grēmium, coēgit  
illum descendere, et abire.

**A** Certain old man entreated  
a young man stealing  
apples from him with fair words,  
that he would descend from  
the tree, and would not take away  
his things; but when he utter-  
ed words in vain, the young man  
despising his age,  
and words, he said, I hear,  
that there is some virtue not  
only in words, but  
also in herbs; therefore he began  
to pull grass, and to throw it at  
him; which the young man  
having seen laughed might-  
ily, and thought that  
the old man was doting, who be-  
lieved, that he was able to drive  
him down out of the tree. Then  
the old man, desiring to try  
all things, said, when words  
and herbs avail nothing  
against the stealer of my  
things, I will pelt him  
with stones, in which also  
they say that there is virtue; and  
throwing stones, with which  
he had filled his lap, he forced  
him to come down, and to go away.

MOR.  
Hæc *fabŭla* indicat,  
omnia [esse] tentanda  
sapienti, priusquam  
confŭgiat ad auxilium  
armōrum.

MOR.  
This *fable* shows,  
that all things are to be tried  
by a wise man, before  
he has recourse to the help  
of arms.

## FABLE CLIX.

De Lusciniā pollicente  
Accipitri cantum pro  
suā vitā.

Of the Nightingale promising  
the Hawk a song for  
her life.

**L**usciniā comprehensā  
à famēlico accipitre,  
cū intelligeret, se  
fore devorandam ab eo,  
rogabat eum blandē, ut  
dimitteret se, polli-  
cita, sēsē rēlātūrā  
ingentem mercēdem pro  
tanto bēnēficio. Autem cū  
accipiter rogāret, quid  
gratiæ posset rēferre  
sibi; inquit, demulcēbo  
tuas aures dulcibus cantibus.  
Accipiter respondit, mālō,  
demulcēas meum ventrem;  
possum vīvere sine tuis  
cantibus, sed non sine  
cibo.

**T**HE nightingale being caught  
by a hungry hawk,  
when she understood, that she  
would be devoured by him,  
asked him fairly, that  
he would dismiss her, having  
promised, that she would pay him  
a great reward for  
so great a kindness. But when  
the hawk asked, what  
favour she could return  
to him; she said, I will soothe  
your ears with sweet songs.  
The hawk answered, I had rather,  
you would soothe my belly;  
I am able to live without your  
songs, but not without  
meat.

MOR.  
Hæc *fabŭla* docet, uti-  
lia [esse] antepōnenda  
jūcundis.

MOR.  
This *fable* teaches, that pro-  
fitable things are to be preferred  
to pleasant.

## FABLE CLX.

*De Lëone eligente Porcum  
sôcîum sibi.*

*Of the Lion choosing the Hog  
as a companion to himself.*

**L**EO, cùm vellet  
adsciscere sôcîos sibi,  
et multa animâlia optarent  
adjungere sēsē illi, et  
exposcèrent id vôtis et  
précibus, cætēris sprētis,  
völuit inire  
societätē solūm cum porco.  
Autem rögätus causam,  
respondit, quia hoc ani-  
mal est aded fidum, ut nun-  
quam relinqueret suos amicos  
et sôcîos in ullo, quantumvis  
magno, discriminē.

**T**HE lion, when he desired  
to take companions to himself,  
and many animals wished  
to join themselves to him, and  
requested it with vows and  
prayers, the others being despised,  
chose to enter into  
society only with the hog.  
But being asked the cause,  
he answered, because this ani-  
mal is so faithful, that he ne-  
ver would leave his friends  
and companions in any, ever so  
great, danger.

MOR.

Hæc fabûla docet,  
amicitiam eorum appeten-  
dam, qui tempore adver-  
sitatis non referunt pedem  
à præstando auxilio.

MOR.

This fable teaches,  
that the friendship of those is to be  
desired, who in the time of ad-  
versity do not draw back their foot  
from affording assistance.

## FABLE CLXI.

*De Culice pētente cibus et  
hospitium ab Ape.*

*Of the Gnat asking meat and  
lodging of the Bee.*

**C**UM culex hyberno  
tempore conjiceret, se  
peritūrum frigore et  
famē, accessit ad alvearia  
apium pētens cibus et  
hospitium ab eis; quæ  
si fuisset consecutus ab eis

**W**HEN the gnat in the winter  
time conjectured, that he  
would perish with cold and  
hunger, he went to the hives  
of the bees asking meat and  
lodging from them; which  
if he could have obtained from them



promittebat, *se* edoctūrum  
earum filiōs artem  
musicæ. Tunc quædam  
apis respondit, *at* ego  
mallem, quod mei libēri  
ēdiscant meam artem, quæ  
potērit eximere eos à  
pericūlo famis et frīgōris.

he promised, *that* he would teach  
their children the art  
of music. Then a certain  
bee answered, *but* I  
would rather, that my children  
would learn my art, which  
will be able to exempt them from  
the danger of hunger and cold.

MOR.

Hæc fabūla admōnet  
nos, ut erudiāmus nostros  
libēros his artibus, quæ  
vālēt vindicāre eos ab  
inopiā.

MOR.

This fable admonishes  
us, that we should instruct our  
children in those arts, which  
are able to defend them from  
want.

## FABLE CLXII.

De Asino tubicīne, et  
Lepore tabellario.

Of the Ass the trumpeter, and  
the Hare the letter-carrier.

LEO, rex quadrupē-  
dum, pugnatūrus  
adversus volūcres, instruēbat  
suas acies: autem inter-  
rogātus ab urso, quid iner-  
tia asīni, aut timīdī-  
tas lepōris confēret viciō-  
riam ei, quos cernēbat  
ādēsse ibi inter ceterōs,  
respondit, asīnus,  
clangore suæ tubæ,  
concitābit, milites ad  
pugnam; verō lepus fun-  
gētur officio tabellarii  
ob celēritatem pedum.

THE lion, the king of the four-  
footed beasts, about to fight  
against the birds, arranged  
his troops: but being asked  
by the bear, how the slug-  
gishness of the ass, or the fearfulness  
of the hare could bring victory  
to him, whom he saw  
to be present there among the rest,  
he answered, the ass,  
with the sound of his trumpet,  
will rouse the soldiers to  
the fight; but the hare will per-  
form the office of a letter-carrier  
through the swiftness of his feet.

MOR.

Fabūla significat, nemī-  
nem esse adeo contemptibilem,

MOR.

The fable signifies, that no  
one is so contemptible,

qui non possit prōdēsse nōbis  
in aliquā re.

who cannot be profitable to us  
in some way.

## FABLE CLXIII.

De Accipitribus inimicis  
inter se, quos  
Columbæ compōsuerunt.

Of the Hawks enemies  
among themselves, whom  
the Doves reconciled.

Accipitrēs inimici inter  
se decertābant quotīdīe,  
et occūpāti suis invīdiis  
mīnimē infestābant alias  
avēs. Cōlumbæ dōlētēs,  
lēgātis missis, compōsūere  
eos: sed illi, ubi sunt  
effecti amīci inter se,  
non dēsīnēbant vexāre et  
occīdēre cætēras imbecilliores  
aves, et maximē cōlumbas.  
Tum cōlumbæ dīcēbant,  
quam utilior erat discordia  
accipitrum nōbis,  
quā concordia!

THE hawks enemies among  
themselves contended daily,  
and busied with their own enmities  
they very little plagued the other  
birds. The doves grieving,  
ambassadors being sent, reconciled  
them: but they, when they were  
made friends among themselves,  
did not cease to vex and  
kill the other weaker  
birds, and especially the doves.  
Then the doves said,  
how much better was the discord  
of the hawks to us,  
than their agreement!

MOR.

Hæc fabula admōnet,  
ōdia mālōrum cīvium  
inter se pōtius alen-  
da, quā extinguenda, ut,  
dum certant inter  
se, permittant bonos  
vīros vīvere quīetē.

MOR.

This fable informs us,  
that the hatreds of bad citizens  
among themselves rather are to be  
cherished than extinguished, that,  
whilst they are contending among  
themselves, they may suffer good  
men to live quietly.

## FABLE CLXIV.

*De Sene volente differre mortem.*

*Of the old Man willing to defer death.*

**Q**uidam sēnēx rōgābat mortem, quæ advēnerat ēreptūra eum ē vitā, ut dēfēret, dum condēret suum testāmētum, et pręparāret cætēra necessariā ad tantum itēr. Cui mors inquit, cur, mōnitus toties à me, non pręparāsti te? Et, cū ille dicēret, quòd nunquam vīdērat eam antēā, inquit, cū quotīdīe rāpiēbam non mōdō tūos æquāles, quōrum nulli fērē jam restant, vērūm etiam juvēnēs, puērōs, et infāntēs nonne admonēbam te tuæ mortālītātis? Cum sentiēbas tuos oculos tabescēre, tuum audītum minūi, et tuos cætēros sensūs dēficēre indies, nonne dīcēbam tibi, me esse propinquam? et nēgās, te esse admōnītum? quare non est diffērēndum ultēriūs.

MOR.

Hæc fabūla indicat, quòd dēbēmus vīvēre, quāsi semper cernāmus mortem adēsse.

**A** Certain old man asked death, who had come to snatch him out of the world, that he would defer it, till he would make his will, and prepare other things necessary for so great a journey. To whom death said, why, warned so often by me, have you not prepared yourself? And, when he said, that he never had seen him before, he said, when daily I was snatching away not only your equals, of which none almost now remain, but also young men, boys, and infants, did not I warn you of your mortality? When you perceived your eyes to grow dim, your hearing to be lessened, and your other senses to decay daily, did I not say to you, that I was near? and do you deny, that you have been warned? wherefore it is not to be deferred longer.

MOR.

This fable shows, that we ought to live, as if always we saw death to be present.

## FABLE CLXV.

*De avāro Viro allōquente  
saccūlum nummī.*

*Of the covetous Man speaking to  
the bag of money.*

**Q**uidam avārus vir  
mōrītūrus, et rēlic-  
tūrus ingentem ācerum  
aureōrum mālē partum,  
interrogābat saccūlum  
nummōrum, quem jussit  
affēri sibi, quibus  
esset allātūrus voluptātem?  
Cui saccūlus inquit, tuis  
hērēdibus, qui profun-  
dent nummos quāsitos ā  
te tanto sudōre in  
scortis et convīiis; et  
dēmōnibus, qui mancī-  
pābunt tuam animam  
āternis supplīciis.

MOR.

Hæc fabūla indicat esse  
stultissimum labōrāre  
in ēīs, quæ sint  
allātūrā gaudium aliis,  
autem tormēta nōbis.

**A** Certain covetous man  
going to die, and leave  
behind him a vast heap  
of golden pieces ill gotten,  
asked a bag  
of money, which he commanded  
to be brought to him, to whom  
it was about to procure pleasure?  
To whom the bag said, to your  
heirs, who will  
spend the money acquired by  
you with so great sweat among  
whores and feasts; and  
to devils, who will tor-  
ment your soul  
with eternal punishments.

MOR.

This fable shows that it is  
a most foolish thing to labour  
in those things, which may be  
likely to procure joy to others,  
but torments to ourselves.

## FABLE CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

**V**ulpes et cāper sītī-  
bundi descendērunt in  
quendam putēum; in quo  
cūm perbībissent, vulpes  
ait capro circumspīcīenti  
rēditum, cāper, esto bōnō  
anīmo, namque excōgitāvi,  
quo pacto ūtērque sīmus  
rēducēs. Siquīdem tu  
erīges te rectum, priōrībūs  
pēdībūs admōtis ad  
pariētem, et reclīnābis  
tua cornūa, mento adducto  
ad pectus, ego transiliēns  
per tua terga et cornuā,  
et evādēns extra putēum,  
educā te isthinc  
postēā. Cujus consiliō  
capro hābentē fidem, atque  
obtempērante, ut illa jubē-  
bat, ipsa prōsiliūt ē puteo,  
ac deinde gestiēbat prae  
gaudio in margīne putēi,  
et exultābat, habens nihil  
curae de hirco. Catērūm,  
cūm incusarētur ab hirco,  
ut fēdifrāga, respondit,  
enīmvēro, hircē, si tibi  
esset tantum sensūs in  
mente, quantum est  
setārūm in mento, non de-  
scendissēs in puteum,  
priusquam habuissēs explo-  
rātum de rēditu.

**A** Fox and a goat being thir-  
sty descended into  
a certain well; in which  
when they had well drunk, the fox  
says to the goat looking about for  
a return, goat, be of good  
courage, for I have thought  
how we both may be  
brought back. If indeed thou  
wilt raise up thyself strait, thy fore-  
feet being applied to  
the wall; and wilt lean forward  
thy horns, thy chin being drawn  
to thy breast, I leaping  
over thy back and horns,  
and escaping out of the well,  
will bring thee out thence  
afterwards. To whose counsel  
the goat giving credit, and  
obeying, as she order-  
ed, she leaped out of the well,  
and then jumped for  
joy upon the brink of the well,  
and rejoiced, having no  
care about the goat. But  
when she was accused by the goat,  
as a league-breaker, she answered,  
indeed, goat, if you  
had as much sense in  
your mind, as there is  
hair on your chin, you would  
not have descended into the well,  
before you would have had a cer-  
tainty about a return.



MOR.

Hæc fabŭla innŭit,  
*prŭdentem vĭrum dēbēre*  
*explorāre finem, antēquam*  
*vēniat ad pērāgendam rem.*

MOR.

This *fable* hints,  
*that a prudent man ought*  
*to examine the end, before*  
*he comes to do a thing.*

## FABLE CLXVII.

De Gallis &amp; Perdīce.

Of the Cocks and the Partridge.

**C**UM quidam habēret  
*gallos dōmi, mercātus est*  
*perdīcem; et dedit eam*  
*in sōcietāte gallōrum*  
*ālendam, et sagīnandam*  
*unā cum eis. Galli*  
*quisque pro se mordēbant*  
*et abigēbant eam. Autem*  
*perdix afflictabātur apud*  
*se, existīmans talia*  
*inferri sibi à gallis,*  
*quòd suum gēnus esset*  
*aliēnum ab illōrum gēnere.*  
*Vērò ubi non multō post*  
*aspexit illos pugnantes*  
*inter se, et mutūo*  
*percuttētes, rēcreāta à*  
*mœrōre et tristitiā, inquit,*  
*equidem post hæc non af-*  
*flictābor ampliūs, vidēns eos*  
*dīmīcantes etiā inter se.*

**W**HEN a certain man had  
*cocks at home, he bought*  
*a partridge, and appointed her*  
*in the company of the cocks*  
*to be fed, and fattened*  
*along with them. The cocks*  
*every one for himself bit her*  
*and drove her away. But*  
*the partridge was grieved with*  
*herself, thinking that such things*  
*were inflicted on her by the cocks,*  
*because her descent was*  
*different from their descent.*  
*But when not long after*  
*she saw them fighting*  
*among themselves, and mutually*  
*striking, being recovered from*  
*grief and sadness, she said,*  
*truly after these things I shall*  
*not be afflicted longer, seeing them*  
*fighting even among themselves.*

MOR.

Hæc fabŭla innŭit,  
*prŭdentes vĭros debēre ferre*  
*contumelias illātas ab alie-*  
*nigēnis, quos vidēt ne*  
*abstinēre quidem ab injūriā*  
*domesticōrum.*

MOR.

This *fable* hints,  
*that prudent men ought to bear*  
*the affronts offered by fo-*  
*reigners, whom they see do not*  
*abstain even from the injury*  
*of their own countrymen.*

## FABLE CLXVIII.

*De JACTORE.**Of the BOASTER.*

**Q**uidam vir peregrinatus aliquandiu, cum fuisset reversus domum iterum, cum jactabundus prædicaret multa alia gesta à se viriliter in diversis regionibus, tum verò id maxime, quod Rhodi superasset omnes saliendo: Rhodios, qui adfuèrant, esse testes ejusdem rei: unus eorum, qui adèrant, respondens illi, inquit, O homo, si istud est verum, quod loqueris, quid opus est tibi testibus? Ecce Rhodium! Ecce hinc certamen saliendo!

*MOR.*

Hæc fabula indicat, quod, ubi vera testimonia adsunt, est nihil opus verbis.

**A** Certain man having travelled a long time, when he had returned home again, when boasting he told many other things done by him manfully in different countries, and indeed that particularly, that at Rhodes he had excelled all in jumping: that the Rhodians, who had been present, were witnesses of the same thing: one of them, who were present, answering him, said, O man, if that is true, which you are speaking, what need have you of witnesses? Behold a Rhodian! Behold here a trial of jumping!

*MOR.*

This fable shows, that, where real proofs are present, there is no need of words.

## FABLE CLXIX.

*De Viro tentante  
Apollinem.*

*Of the Man tempting  
Apollo.*

**Q**uidam facinorosus vir contulit se Delphos tentaturus Apollinem, et habens passerculum sub pallio, quem tenebat suo

**A** Certain wicked man betook himself to Delphos in order to tempt Apollo, and having a small sparrow under his cloak, which he held in his

pugno, *et accēdens ad tripodās, interrogābat eum dīcens, quod habeo in meā dextrā, vivitnē, an est mortūum? Prolātūrus passerūculum vīvum, si ille respondisset, mortūum: rursus prolātūrus mortūum, si respondisset, vīvum; etēnim occīdisset eum statim sub pallio clam, priūsquam prōferret. At Deus, intellīgens subdōlam calliditatem homīnis, dixit, O consultor, facito utrum māvis facere; etenim est pēnēs te; et prōfero sive vīvum, sive mortūum, quod hābēs in tuis mānibus.*

fist, and going to the tripod, he asked him saying, what I have in my right hand, does it live, or is it dead? About to bring out the sparrow alive, if he had answered, dead: again about to bring it forth dead, if he would have answered, alive; for he would have killed it immediately under his cloak privily, before he would bring it out. But the God, understanding the deceitful craftiness of the man, said, O consultor, do you which of the two you are more willing to do; for it is in the power of you; and bring out either alive, or dead, what you have in your hands.

MOR.

Hæc fabūla innūit, nihil latēre, neque fallere dīvīnam mentem.

MOR.

This fable hints, that nothing is hidden from, nor deceives the divine mind.

### FABLE CLXX.

De Piscatōre & Smarīde.

Of the Fisherman and the Sprat.

**Q**uidam piscātor, retibus dīmissis in mare, extulit pusillam smarīdem, quæ sic obsecrābat piscatōrem; nōlī capere me tam pusillam in præsentiā; sinē me abire et crescere, ut postea potiāris me sic adultā cum majōri commōdo. Cui pesca-

**A** Certain fisherman, his nets being let down into the sea, brought out a small sprat, which thus besought the fisherman; do not take me being so small at present; suffer me to go away and to grow, that afterwards you may obtain me so grown up with greater advantage. To whom the fish-

*tor inquit, verò ego essem  
amēns, si òmitterem  
lucrum licēt exigūum, quod  
habeo inter meas mănūs,  
spē fütürī bōni  
quāvis magni.*

MOR.

*Hæc fabūla indicat eum  
esse stolidum, qui propter  
spem majōris commodi  
non amplectitur rem et  
præsentem et certam, licēt  
parvam.*

*erman said, but I should be  
mad, if I would omit  
the gain though small, which  
I have among my hands,  
for the hope of a future good  
though great.*

MOR.

*This fable shows that he  
is foolish, who for  
the hope of a greater advantage  
does not embrace a thing both  
present and certain, though  
small.*

### FABLE CLXXI.

*De Equo & Asino.*

*Of the Horse and the Ass.*

**Q**uidam vir habēbat  
ēquum et asinum;  
autem dum faciunt iter,  
asinus inquit ēquo, si  
vīs, me esse salvum,  
lēvā me parte mei onēris:  
ēquo non obsēquentē illius  
verbis, asinus cādens sub  
onēre moritur. Tunc dō-  
minus jumentōrum impōnit  
equo omnes sarcīnas,  
quas asinus portābat, et  
simul coriū, quod  
exūerat à mortūo  
asino: quo onēre  
equus depressus et gēmēns  
inquit, væ mihi infelīcissī-  
mo jumentōrum! Quid  
māli ēvenit mīsēro  
mihi! nam rēcūsans  
partem, nunc porto tōtum

**A** Certain man had  
a horse and an ass;  
but whilst they make a journey,  
the ass says to the horse, if  
you wish me to be safe,  
lighten me of a part of my burden:  
the horse not obeying his  
words, the ass falling under  
the burden dies. Then the ma-  
ster of the beasts puts on  
the horse all the packs,  
which the ass carried, and  
likewise the hide which  
he had stripped off from the dead  
ass: with which burden  
the horse depressed and groaning  
said, woe to me the most un-  
happy of beasts! What  
evil has happened to wretched  
me! for refusing  
a part, now I carry the whole

*onus, et insuper illius burden, and besides his*  
*corium. hide.*

MOR.

*Hæc fabula innuit,*  
*majores debere esse parti-*  
*cipēs in laboribus mino-*  
*rum, ut utrique sint*  
*incolumēs.*

MOR.

*This fable hints,*  
*that superiors ought to be par-*  
*takers in the labours of inferi-*  
*ors, that both may be*  
*safe.*

## FABLE CLXXII.

De TUBICINE.

Of the TRUMPETER.

**Q**uidam tubicen, inter-  
 ceptus ab hostibus in  
 militiā, proclāmābat ad eos,  
 qui circumstībant, O viri,  
 nolite occidere me innocūum  
 et insontem; etenim nun-  
 quam occidi ullum; quippe  
 habeo nihil aliud, quā  
 hanc tubam. Ad quem  
 illi respondērunt vicissim  
 cum clamōre; verò tu  
 trucidāberis māgis hoc  
 ipso; quòd cūm  
 tu ipse nequeās  
 dimicāre, potēs impellere  
 ceteros ad certāmen.

**A** Certain trumpeter, ta-  
 ken by the enemies in  
 war, cried out to them,  
 who stood about, O men,  
 do not kill me harmless  
 and innocent; for ne-  
 ver have I killed any man; for  
 I have nothing else, than  
 this trumpet. To whom  
 they answered in their turn  
 with a noise; but you  
 shall be slain rather on this  
 very account; because when  
 you yourself cannot  
 fight, you are able to drive on  
 the rest to the engagement.

MOR.

*Hæc fabula innuit,*  
*quod peccant præter ceteros,*  
*qui persuadent malis et*  
*improbis principibus ad*  
*agendum iniquē:*

MOR.

*This fable hints,*  
*that they offend more than others,*  
*who persuade bad and*  
*wicked rulers to*  
*act unjustly.*



## FABLE CLXXIII.

*De Vaticinātore.**Of the Fortune-teller.*

**V**aticinātor sēdēns in  
fōrō sermōcinābātur;  
cui quīdam dēnūciat,  
ejus fōres esse effractas,  
et omnia direpta,  
quæ fuissent in dōmō.  
Vaticinātor, gēmēns et  
prophērāns cursu, recipiēbat  
se dōmū: quem  
quīdam intūēns cur-  
rentem, inquit, O tu, qui  
promittis, te divinātūrum  
negōtia, aliēna, certē ipse  
non dīvināsti tua.

**A** Fortune-teller sitting in  
the market was discoursing;  
to whom one declares,  
that his doors were broken open,  
and all things taken away,  
which had been in the house.  
The fortune-teller, sighing and  
hastening in his race, betook  
himself home: whom  
a certain man perceiving run-  
ning, said, O you, who  
promise, that you will divine  
the affairs of other men, surely you  
have not divined your own.

MOR.

MOR.

Hæc fabūla spectat ad  
eos, qui, non rectē ad-  
ministrantēs suas res,  
cōnantur prōvidere et  
consulere aliēnis quæ  
non pertīnēt ad eos.

This fable belongs to  
those, who, not rightly ma-  
naging their own affairs,  
endeavour to foresee and  
look to other men's, which  
do not belong to them.

## FABLE CLXXIV.

*De Puero & Matre.**Of the Boy and his Mother.*

**Q**uidam puer in scholā  
furātus libellum,  
attulit suæ matri; à  
quā non castigātus, quo-  
tidie furābātur māgīs atque  
māgīs; autem progressu  
tempōris cepit furāri  
majōra. Tandem depre-

**A** Certain boy in school  
having stolen a little book,  
brought it to his mother; by  
whom not being chastised, dai-  
ly he stole more and  
more; but in the course  
of time he began to steal  
larger things. At last being af-

*hensus à magistrātu, dūcē-  
bātur ad supplicium. Verò  
matre sēquentē, ac vōcīfē  
rante, ille rogāvit, ut licē-  
ret sibi lōquī paulisper cūm  
eā ad aurem. Illo per-  
misso, et matre prōperante,  
et admovente aurem ad ōs  
filii, ēvulsit auriculam  
matris suis dentibus.  
Cūm mater, et cætēri,  
qui adstābant, incrēpārent  
eum, non mōdō ut fūrem,  
sed etiam, ut impiū in  
suam pārentem, inquit, hæc  
fuit causa mei exiti;  
ētēnim si castigāset me ob  
libellum, quem furatus sum  
prius, fēcissem nil  
ultērius; nunc dūcor ad  
supplicium.*

MOR.

*Hæc fabula indicat,  
quod ii, qui non coercentur  
inter initia peccandi,  
evadunt ad majōra flagitia.*

*prehended by the magistrate, he was  
led to punishment. But  
his mother following, and baw-  
ling, he asked, that it might be law-  
ful for him to speak a little with  
her in her ear. That being grant-  
ed, and the mother hastening,  
and applying her ear to the mouth  
of her son, he tore off the ear  
of his mother with his teeth.  
When the mother and the others,  
who stood near were reproving  
him, not only as a thief,  
but also, as impious to  
his mother, he said, she  
was the cause of my destruction;  
for if she had chastised me for  
the little book, which I stole  
first, I would have done nothing  
further; now I am led to  
punishment.*

MOR.

*This fable shows,  
that they, who are not restrained  
amidst the beginnings of sinning,  
go on to greater crimes.*

## FABLE CLXXV.

De Hircis &amp; Capellis.

Of the He-Goats and the She-Goats.

**C**UM capellæ obtinū-  
issent barbam à Jove,  
hirci capērunt offendi,  
quā muliērēs habērent  
pārem honōrem cum eis.  
Jūpiter inquit, sinitē illas  
frui vanā gloriā, et  
usupārre ornātum vestræ

**W**HEN the she-goats had ob-  
tained a beard from Jupiter,  
the he-goats began to be offended,  
because the females had  
equal honour with them.  
Jupiter said, suffer them  
to enjoy the vain glory, and  
to usurp the ornament of your

*dignitātis, dum non aquent  
vestram virtūtem.*

*dignity, provided they cannot equal  
your virtue.*

MOR.

*Hæc fabŭla edocet te  
ut feras illos usurpare  
tuum ornatum, qui sunt  
inferiores tibi in virtute.*

MOR.

*This fable teaches you  
to suffer those to usurp  
your dress, who are  
inferior to you in virtue.*

### FABLE CLXXVI.

*De Filio cujusdam Sēnis  
& Leōnē.*

*Of the Son of a certain old Man  
and a Lion.*

**Q**UIDAM sēnior hābēbat  
ūnicūm filium genē-  
rōsi spīritūs, et amatōrem  
venaticōrum cānum. Vidērat  
hunc per quiētem trucidāri  
à leōnē. Igītur terrītus,  
ne fortē aliquando eventus  
sēquēretur hōc somnīum,  
extruxit quandam polītissi-  
mam, et amēnissimam  
dōmum; inducens filium  
illūc, assidūus custos adē-  
rāt illi. Depinxerat  
domō omnē gēnūs ani-  
mālium ad delectātiōnem  
filii, in quibus etiā  
leōnem. Adolescens in-  
spiciēns hāc, contrāhēbat  
molestiam eō māgis.  
Autem quōdam tempore,  
adstans propius leōni,  
inquit, O trūculentissima  
fērā, asservor in hac  
dōmō propter ināne  
somnia meī patris: quid  
faciam tibi? Et itā dī-

**A** Certain elderly man had  
an only son of a no-  
ble spirit, and a lover  
of hunting-dogs. He had seen  
him in a dream to be killed  
by a lion. Therefore afraid,  
lest perhaps thereafter an event  
should follow this dream,  
he built a certain very  
fine, and most pleasant  
house; bringing his son  
into it, a daily guardian attend-  
ed him. He had painted  
in the house every kind of li-  
ving creatures for the amusement  
of his son, among which also  
a lion. The youth look-  
ing on these, contracted  
uneasiness the more.  
But on a certain time,  
standing nearer to the lion,  
he said, O most cruel  
wild beast, I am kept in this  
house for a vain  
dream of my father: what  
shall I do to you? And so say-

cens, *incussit* mñnum  
*pariēti* vōlens ērūere  
 ōcūlum leōnis, et offendē-  
 bat in clavo, qui lātēbat  
 illīc, quā percussione  
 mñnus ēmarcūit, et sanīes  
 succrēvit, et febris subsē-  
 cūta est, et brēvī tempore  
 mortuus est. Ita leo  
 occīdit adolescentem, artē  
 patris jūvantē nīhil.

MOR.

Hæc fabūla indicat,  
 nēmīnem posse dēvītāre,  
 quæ sunt ventūra.

ing, he struck his hand  
 on the wall, wishing to pluck out  
 the eye of the lion, and hit  
 it on a nail which lay hid  
 there, by which blow  
 the hand rankled, and corruption  
 grew under, and a fever fol-  
 lowed, and in a short time  
 he died. Thus the lion  
 killed the young man, the art  
 of the father availing nothing.

MOR.

This fable shows,  
 that no man is able to avoid  
 those things which are to come.

## FABLE CLXXVII.

De Vulpe et Rubo.

Of the Fox and the Bramble.

**V**ulpēs, cum ascendē-  
 rēt quandam sēpēm,  
 ut vitāret pericūlum  
 quod vidēbat immīnere sibi,  
 comprehendit rūbum  
 mñnibus, atque perfōdit  
 vōlam sentī-  
 bus; et cum foret  
 saucia grāviter, inquit, gē-  
 mēns, rūbo, cum confū-  
 rim ad te, ut jūv-  
 ris me, tu nōcuisti  
 mihi. Cui rūbus ait,  
 vulpēs, errāsti, quæ  
 pūtāsti capere me pā-  
 ri dolō quo consu-  
 vīsti capere cætera.

**T**HE fox, as she was getting  
 on a certain hedge,  
 that she might avoid the danger  
 which she saw hanging over her,  
 caught hold of a bramble  
 with her hands, and pierced  
 the hollow of her hand with its  
 thorns; and as she was  
 wounded grievously, she said, groan-  
 ing, to the bramble, when I had  
 fled to you, that you might  
 have helped me, you have hurt  
 me. To whom the bramble says,  
 O fox, you have erred, who  
 thought to catch me with the  
 like deceit, with which you have  
 been used to catch other things.

MOR.

*Fabŭla ſignificat, quòd eſt ſtultum implōrāre auxilium ab illis, quibus eſt dātum à natūrā potiùs obſeſſe, quàm prōdeſſe.*

MOR.

*The fable ſignifies, that it is a fooliſh thing to implore help from thoſe, to whom has been given by nature rather to hurt, than to profit.*

## FABLE CLXXVIII.

*De Vulpe & Crocodilo.**Of the Fox and the Crocodile.*

**V**ULPēs et crōcōdīlus contendebant de nobilitate. Cū crōcōdīlus addūceret multa pro se, et jactaret se ſūpra mōdum de splendore ſuōrum prōgēnitorum; vulpēs ſubrīdens ait, ei, heus, amīcē, etſi quīdem tu non dixeris, hoc, appāret clarē ex tuo coriō, quòd jam multis annis fuiſti dēnūdātus splendore tuōrum prōgēnitorum.

**T**HE fox and the crocodile were contending about their nobility. When the crocodile was bringing many things for himſelf, and boasting himſelf beyond measure about the ſplendour of his anceſtors; the fox ſmiling ſaid to him, ſoho, friend, though indeed you had not mentioned this, it appears evidently by your ſkin, that now many years you have been deprived of the ſplendour of your anceſtors.

MOR.

*Fabŭla ſignificat, quòd res ipſā potiſſimum rēfēllit mendāces hōmīnēs.*

MOR.

*The fable ſignifies; that the fact itſelf beſt refutes lying men.*



## FABLE CLXXIX.

*De Vulpe et Venatōribus.**Of the Fox and the Hunters.*

**V**ulpes, *effugiens venatōres, ac jam defessa currendo per viam casu rēpērit lignatōrem, quem rōgat, ut abscondat sē in quōquō locō. Ille ostendit tectorium; vulpes ingrēdiēns id, abscondit se in quodam angūlo. Venatōres adveniunt, rōgānt lignatōrem, si viderit vulpem. Lignatōr negāt verbis quidem, se vīdisse; verō ostendit locum mānū, ubi vulpes latēbat; verō venatōres, re non perceptā, statim abeūnt. Vulpes, ut prospicit illos abīisse, ēgrēdiēns tectorio, rēcēdit tacitē. Lignatōr criminātur vulpem, quōd, cūm fēcērit eam salvam, agēret nihil gratiārum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si hābūīsses opēra mānūum, et mōres simīlēs tuis verbis, persolvērem merītas gratias tibi.*

MOR.

*Fabūla significat, quōd nequam hōmo, etsi pollicētur bona, tamen pręstat mālā et imprōba.*

**T**HE fox, *flying from the hunters, and now worn out with running along the way, by chance found a wood-cutter, whom she asks, that she might hide herself in any place. He showed a cottage; the fox entering it, hides herself in a certain corner. The hunters come up, ask the wood-cutter, if he had seen the fox. The wood-cutter denies in words indeed, that he had seen her; but he showed the place with his hand, where the fox was hid; but the hunters, the thing not being perceived, immediately go away. The fox, as soon as she sees that they were gone away, coming out of the cottage, retires silently. The wood-cutter blames the fox, that, when he had made her safe, she was giving no thanks to him. Then the fox, turning herself, says softly to him, hark you, friend, if you could have had the works of your hands, and your practices like your words, I would pay the deserved thanks to you.*

MOR.

*The fable signifies, that a wicked man, though he promises good things, yet performs evil and wicked things.*

## FABLE CLXXX.

*De Canē vocāto ad  
cānam.*

*Of the Dog invited to  
supper.*

**Q**uidam vir, cūm parasset opiparam cēnam, vocāvit quendam amicum domum; ejus cānis quōque invitāvit cānem altērius ad cēnam. Cānis ingressus, cūm vidēret tantas dapēs apparātas, lētus, ait secum, sanē explēbo me ita hōdiē, quōd non indigēbo comēdere crā. Verō cōquus conspiciēns, tacitus cōspit per caudam, atque rōtāns terque quaterque, projecit illum per fenestram. Ille attonitus assurgens hūmō, dum fūgit clāmans, cēteri cānēs accurrunt ei, atque rōgānt, quā opiparē cēnavērit: at ille, languens, ait, explēvi me ita fōtu et dapibus, quōd, cūm exivērim, non vīdi viam.

MOR.

Fabūla significat, multa cādere inter calicem et labra.

**A** Certain man, when he had prepared an elegant supper, invited a certain friend to his house; his dog likewise invited the dog of the other man to supper. The dog having entered, when he saw so great delicacies prepared, joyful, says with himself, truly I shall fill myself so to-day, that I shall not need to eat to-morrow. But the cook seeing him, secretly caught him by the tail, and whirling him both three and four times, threw him through the window. He amazed rising up from the ground, whilst he flies yelping, the other dogs run up to him, and ask, how elegantly he had supped: but he, languishing, says, I have filled myself so with drink and fine victuals, that, when I came out, I did not see the way.

MOR.

The fable signifies, that many things fall between the cup and the lips.

## FABLE CLXXXI.

*De Aquilā et Hōmīne.**Of the Eagle and the Man.*

**C**UM quidam hōmo  
*cēpisset* aquilam,  
*pennis* alarum  
*avulsis* ei, *dīmīsīt*  
 eam mōrāri inter gallīnas.  
 Deinde quidam, mercā-  
 tus, *mūnit* alas  
*pennis:* tum aquila  
 vōlāns cāpit lēpōrem, et  
 fert illum suo benefactōri.  
 Quam rem vulpēs conspī-  
 ciens, ait hōmīni, nō-  
 lī habēre hanc aquilam  
 hospitīō, ne venētur  
 te, æque ac lēpōrem.  
 Tum hōmō item ēvulsit  
 pennas aquilæ.

MOR.

Hæc fabūla significat, quòd  
 benefactōres quīdem sunt  
 rēmūnerāndi, vērō imprōbi  
 omnīno vitandi.

**W**HEN a certain man  
 had caught an eagle,  
 the feathers of her wings  
 being plucked from her, he dismissed  
 her to dwell among the hens.  
 Afterwards a certain man, having  
 purchased her, fortifies her wings  
 with feathers: then the eagle  
 flying, catches a hare, and  
 carries him to her benefactor.  
 Which thing a fox percei-  
 ving says to the man, do not  
 be disposed to keep this eagle  
 in your lodging, lest she hunt  
 you, as well as the hare.  
 Then the man also plucked off  
 the feathers from the eagle.

MOR.

This fable signifies, that  
 benefactors indeed are  
 to be requited, but the wicked  
 are altogether to be avoided.

## FABLE CLXXXII.

*De Agrīcōlā.**Of a Farmer.*

**Q**UIDAM hōmo, existens  
 agrīcōla, cūm cog-  
 nōsceret finem vitæ  
 adesse sibi, et cūpēret filiōs  
 fieri pēritos in cultu  
 agrōrum, vocavit eos, atque  
 inquit, filiī, ego decēdo ē

**A** Certain man being  
 a farmer, when  
 he knew that the end of life  
 was near him, and desired his sons  
 should become skilful in the tilling  
 of lands, called them, and  
 said, O sons, I depart out of

vītā; omnia mēa bōna sunt  
consita in vineā. Illi, post  
obitum patris, putantes  
refectūre hunc thesaurum in  
vineā; ligonibus, maris,  
ac bidentibus sumptis, fun-  
ditus effodiunt vineam, et  
non invēniunt thesaurum;  
verō, cū vinea fuit probē  
effossa, prōduxit longē plūres  
fructus solitō, atque fecit  
illos divites.

MOR.

Hæc fabula significat,  
quod assiduus labor parit  
thesaurum.

the world; all my goods are  
placed in the vineyard. They, after  
the death of their father, expecting  
to find this treasure in  
the vineyard; spades, mattocks,  
and prongs being taken, entire-  
ly dig up the vineyard, and  
do not find the treasure;  
but, when the vineyard was well  
dug up, it produced far more  
fruits than usual, and made  
them rich.

MOR.

This fable signifies,  
that daily labour produces  
treasure.

### FABLE CLXXXIII.

*De quodam Piscatore.*

*Of a certain Fisherman.*

Quidam piscator inex-  
pertus piscandi, reti  
ac tibiis assumptis, accedit  
juxta littus maris, atque  
superexistens quodam saxo  
cepit imprimis tubicinare,  
putans, se capturum esse  
piscēs facillē cantu; verū  
cū consequeretur nullum  
effectum cantu, tibiis  
depositis, dimisit  
retē in mare, ac cepit  
perplures piscēs; sed cū  
extraheret piscēs ē reti,  
atque perspiceret eos sal-  
tantes, ait non insalsē, O  
improba animalia, cū tu-  
bicinarem, nolulistis saltare;

A Certain fisherman not skill-  
ed in fishing, his net  
and pipes being taken, goes  
near the shore of the sea, and  
standing up on a certain rock  
began at first to pipe,  
thinking that he would catch  
fishes easily with the music; but  
when he obtained no  
effect by his music, his pipes  
being laid down, he let down  
the net into the sea, and caught  
very many fishes; but when  
he drew the fishes out of the net,  
and perceived them dan-  
cing, he says not unwittily, O  
ye wicked creatures, when I pi-  
ped, ye were unwilling to dance;

*nunc quia cesso tubicinare  
saltatis continuò.*

*now because I cease to pipe,  
ye dance continually.*

MOR.

*Hæc fabula docet quod  
omnia fiunt probe, quæ  
fiunt suo tempore.*

MOR.

*This fable shows, that  
all things are done well, which  
are done in their season.*

### FABLE CLXXXIV.

*De quibusdam Piscatoribus.*

*Of certain Fishermen.*

**P**iscatores profecti sunt  
piscatum, et defessi  
piscando diu, præterea  
oppressi famem et mororem,  
quod cepissent nihil,  
cum decernant abire,  
ecce, quidam piscis, fugiens  
alium insequentem se, saltat  
in naviculam. Piscatores  
admodum læti comprehendunt  
illum, ac vendunt in  
urbe grandi pretio.

**F**ishermen went forth  
to fish, and fatigued  
with fishing a long time, besides  
oppressed with hunger and grief,  
because they had taken nothing,  
when they resolve to go away,  
behold, a certain fish, flying from  
another pursuing him, leaps  
into the boat. The fishermen  
very joyfully lay hold on  
him, and sell him in  
the city at a great price.

MOR.

*Hæc fabula indicat,  
quod fortuna exhibet id  
frequentius, quod ars non  
potest efficere.*

MOR.

*This fable shows,  
that fortune offers that  
very frequently, which art is not  
able to effect.*



## FABLE CLXXXV.

*De Inopē et infirmo.**Of the poor and sick Man.*

**Q**UIDAM paup̄er, cūm  
 ægrōlāret, vōvit  
 Dīs, quōd, si libērārē-  
 tur ab eo morbo, immō-  
 lāret centum bōvēs.  
 Quōd Dī vōlēntes expērīri,  
 facilē reddunt sanītātem illi.  
 Igītur libēr à morbo,  
 cūm non habēret bōvēs,  
 quia ērāt pauper, collē-  
 git ossa centum  
 bōūm, et dēpōnens  
 super altāre, inquit, eccē,  
 nunc persolvo vōtum, quod  
 vōvi vōbīs. Dī, audī-  
 entes hoc, assistunt ei in  
 somnīs, atq. inquitunt, per-  
 gito ad littus mārīs;  
 etēnim ibī rēpēries cen-  
 tum talenta auri sēmōto  
 locō. Ille, expergefactus,  
 mēmor somnī, dum  
 pergit ad littus, incīdit  
 in latrōnes, qui spoliānt  
 et verbērant eum.

MOR.

Hæc fabūla indicat,  
 quōd mendāces accēpīant  
 prēmīa mendācīōrum.

**A** Certain poor man, when  
 he was sick, vowed  
 to the Gods, that, if he would be  
 freed from that disease, he  
 would sacrifice a hundred oxen.  
 Which the Gods willing to try,  
 easily restore health to him.  
 Therefore free from the disease,  
 seeing he had not the oxen,  
 because he was poor, he ga-  
 thered the bones of a hundred  
 oxen, and placing them  
 upon the altar, he said, behold,  
 now I pay the vow, which  
 I vowed to you. The Gods, hear-  
 ing this, stand before him in  
 dreams, and say, go  
 you to the shore of the sea;  
 for there you will find a hun-  
 dred talents of gold in a secret  
 place. He, having awoken,  
 mindful of the dream, whilst  
 he is going to the shore, falls  
 among thieves, who rob him  
 and flog him.

MOR.

This fable shows,  
 that liars receive  
 the rewards of their lies.

## FABLE CLXXXVI.

De Piscatōribus.

Of the Fishermen.

**Q**UIDAM piscatōrēs trāhēbant rētē mīri; quod cū sentīrent esse grāvē, lētābantur magnō-  
pēre, pūtāntēs fuisse multos  
pisces; sed, ut traxis-  
sent rētē in terram,  
cū perspiciant paucos pisces  
quīdem, verō ingens saxum  
inēsse rēti, fiunt tristēs.  
Quīdam ex illis, jam  
grandis atātē, inquit prū-  
dentēr sociis, estōte  
quiētis animis; quippē  
māstitia est sōror lētiitiā;  
et enīn nos oportet pro-  
spicere futūros casus, et,  
ut quis fērat illos  
lēvīūs, persuadēre sibi  
esse ēventūrōs.

MOR.

Hac fabūla significat,  
quod is, qui reminiscitur  
humānæ sortis, afficitur  
minimō in adversis.

**C**ERTAIN fishermen  
drew their net out of the sea;  
which when they perceived to be  
heavy, they rejoiced great-  
ly, thinking that there were many  
fishes; but, as soon as they had  
dragged the net to the land,  
when they perceive that few fishes  
indeed, but that a vast stone  
was in the net, they become sad.  
A certain one of them, now  
advanced in age, says pru-  
dently to his companions, be  
of contented minds; because  
sorrow is the sister of gladness;  
for we ought to fore-  
see future misfortunes, and,  
that any man may bear them  
more lightly, to persuade himself  
that they will happen.

MOR.

This fable signifies  
that he, who remembers  
the human lot, is affected  
least in adversity.

## FABLE CLXXXVII.

*De Catā mūtātā in  
Femīnam.*

**Q**Uædam cata, capta  
amōre cujusdam  
spēciōsi adolescentis, orāvit  
Venērem, ut mutāret  
eam in femīnam. Venus,  
miseria illius, mutāvit eam  
in formam femīnæ; quam,  
cū esset valde formōsa,  
amātor adduxit domum.  
Sed cum sēdērent sīmul in  
cūbicūlo, Venus, volēns  
expēriri, si, facie mutātā,  
mūtāset et mōrēs,  
constituit mūrem in medi-  
um; quem cū illa  
prospexit, oblīta formæ et  
amōris, persēcūta est  
mūrem, ut cāpēret;  
super quā re Venus  
indignāta, dēnūo mutāvit  
eam in priōrem formam  
catae.

MOR.

Fabūla significat, quōd  
hōmo, licēt mūtet  
persōnam, tāmēn rētinet  
eōdem mōrēs.

*Of the Cat changed into  
a Woman.*

**A** Certain cat, captivated  
with the love of a certain  
beautiful young man, besought  
Venus, that she would change  
her into a woman. Venus,  
having pitied her, changed her  
into the shape of a woman; whom,  
seeing she was very beautiful,  
the lover brought to his house.  
But when they sat together in  
the chamber, Venus, willing  
to try, if, her face being changed,  
she had changed also her morals,  
placed a mouse in the mid-  
dle; which when she  
saw, having forgotten her shape and  
love, she pursued  
the mouse, that she might catch it;  
about which thing Venus  
being angry, again changed  
her into her former shape  
of a cat.

MOR.

The fable signifies, that  
a man, though he may change  
his person, yet retains  
the same manners.

## FABLE CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

**D**UO quidam habēntēs inimicitias inter se navigābant in unā navī. Et cum alter non patērētur alterum stāre in eōdem locō, unus sedit in puppi, alter in prorā. Autem, tempestāte ortū, cū navīs esset in pericūlo, qui sedēbat in prorā rogat gubernatōrem navis, quæ pars navis foret submersa priūs; et cum gubernātor dixisset puppim, ille ait, mors nunc non est adēo molēstā mihi, si perspicio mēum inimicum mōri priūs.

MOR.

Hæc fabūla redarguit inimicitias hōminum; cum inimicus sapius ēligit p̄rdere seipsum, ut perdat inimicum.

**T**WO certain men having hostilities between them were sailing in the same ship. And as the one could not suffer the other to stand in the same place, one sat at the stern, the other at the fore-deck. But, a tempest having arisen, when the ship was in danger, he who sat at the fore-deck asks the pilot of the ship, what part of the ship would be sunk first; and when the pilot had said the stern, he says, death now is not so troublesome to me, if I perceive my enemy to die first.

MOR.

This fable reproves the enmities of men; when an enemy very often chooses to destroy himself, that he may destroy his enemy.

## FABLE CLXXXIX.

*De Cānē et Fabro.**Of the Dog and the Smith.*

**Q**UIDAM faber habēbat cānem, qui, dum ipse cudēbat ferrum, dormiēbat continūo; vērō cū manducābat, cānis statim assurgēbat, et sinē

**A** Certain smith had a dog, which, whilst he was striking the iron, slept continually; but when he was eating, the dog immediately rose up, and without

*mōrā corrōdēbat quæ  
erant dejecta sub mensā,  
ceu ossa, et alia  
hujūsmōdi. Quam rem  
faber animāadvertens ait  
ad cānem, heus, miser,  
nescio quid faciā;  
qui, dum cūdo ferrum,  
dormīs continuō, et  
tenēris segnitē; rursus  
cum mōvēo dentes, statim  
surgis, et applaudis mihi  
caudā.*

*delay gnawed the things which  
were thrown down under the table,  
as bones and other things  
of this kind. Which thing  
the smith observing says  
to the dog, soho, wretch,  
I know not what I shall do to you;  
who, whilst I strike the iron,  
are sleeping continually, and  
are possessed with laziness; again  
when I move my teeth, immediately  
you rise and fawn on me  
with your tail.*

## MOR.

*Fabūla significat, quōd  
sōcordes et somnolenti, qui  
vivunt ex laboribus aliōrum,  
sunt coercendi grāvī  
censūrā.*

## MOR.

*The fable signifies, that  
careless and drowsy people, who  
live by the labours of others,  
are to be checked with a severe  
reproof.*

## FABLE CXC.

*De quādam Mulā.**Of a certain Mule.*

**Q**Uædam mula, effecta  
*pinguis nimio hordæo,  
lasciviēbat nimā pingue-  
dīne, inquiēns secum,  
equus fuit meus pater, qui  
erāt celerissimus cursu, et  
ego sum similis ei per  
omnia. Pārū post con-  
tigit, quōd oportuit mulam  
currere quantū pōtuit;  
sed cum cessāvit cursu,  
inquit, heu! miseram me,  
quæ putābam me esse so-  
bōlem equi! at nunc*

**A** Certain mule, being made  
*fat with too much barley,  
grew wanton through excessive fat-  
ness, saying with herself,  
a horse was my father, who  
was very swift in running, and  
I am like him in  
all things. A little after it hap-  
pened, that it behoved the mule  
to run as fast as she could;  
but when she failed in running,  
she said, alas! wretched me,  
who thought that I was the off-  
spring of a horse! but now*



*nēmīni*    *pātre*m    *fuisse*    I remember that my father was  
*aśīnum.*                      an ass.

MOR.

Fabŭla significat, quod  
stulti non agnoscunt se-  
ſſos in prosperis; sed in  
adversis perſepe recogno-  
ſcunt ſuos errores.

MOR.

<p>Fabŭla ſignificat, quòd ſtulti non agnoſcunt ſe- iſos in proſpèris; ſed in adverſis perſæpe rēcogno- ſcunt ſuos errōres.</p>	<p>The fable ſignifies, that fools do not know them- ſelves in proſperity; but in adverſity very often again come to know their errors.</p>
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FABLE CXCI.

*De Medico et  
Mortuo.*

*Of the Doctor and  
the Man who died.*

Quidam mēdicus, qui curāverat ægrōtum, qui paulō post moriebatur, aiebat illis, qui efferēbant funus, si iste vir abstinisset vino, et fuisset usus clystēribus, non fuisset mortuus. Quidam ex his, qui aderant, ait medico haud infacētē, heus, medicē, ista consilia fuērunt dicenda, cū quibant prōdesse; non nunc, cū vālēt nīl.

A Certain doctor, who had attended a sick man, that a little after died, said to them, who carried the dead body, if that man had abstained from wine, and had used clysters, he would not have been dead. A certain one of these, who were present, says to the doctor not unwittily, soho, doctor, those advices were to be given, when they could profit; not now, when they avail nothing.

MOR.

Fabŭla ſignificat, quòd  
ubi conſilium non prodēſt,  
dāre id eo tempore eſt ſanè  
delūdēre amīcam.

MOR.

The fable signifies, that  
when advice does no good,  
to give it at such a time is indeed  
to deceive a friend.

## FABLE CXCH.

*De Cane et Lūpō.**Of the Dog and the Wolf.*

**C**UM cānis dormiret ante aulam, lūpus supervēniens statim cēpit eum, et cum vellet occidere eum, canis orābat, ne occideret eum, inquiēns, heus, mi lūpe, nunc nōli occidere me, nam, ut vīdēs, sum tēnūis, gracilis, et macilēntus; sed meus herus est facturus nuptias, ubi, si expectābis parum, ego manducans opīpārē, atque factus pinguior, ēro utilior tibi. Lūpus hābēns fidem his verbis dimisit cānem. Post paucos dies lūpus accēdens, cūm repērit canem dormientem dōmī, stans ante aulam, rōgat canem, ut frāstaret promissa sibi. Canis inquit, heus, lūpe, si cēpisses me ante aulam, non expectāveris nuptias frustrā.

MOR.

Hæc fabūla indicat, quod sapiēns, cūm semel vitāverit pericūlum, continuo cāvet in futuro.

**W**HEN the dog slept before the hall, the wolf coming upon him immediately caught him, and when he designed to kill him, the dog besought him, that he would not kill him, saying, soho, O my wolf, now do not kill me; for as you see, I am thin, lean, and slender; but my master is going to make a wedding, when, if you will wait a little, I eating plentifully, and become fatter, will be more profitable to you. The wolf giving credit to these words dismissed the dog. After a few days the wolf coming, when he found the dog sleeping at home, standing before the hall, asks the dog, that he would perform his promises to him. The dog says, hark you, wolf, if you had taken me before the hall, you would not have expected the wedding in vain.

MOR.

This fable shows, that a wise man, when once he has avoided danger, continually takes care for the future.

## FABLE CXCIH.

*De Câne et Gallo.**Of the Dog and the Cock.*

**C**anis et gallus socii faciēbant iter; autem vesperē superveniente, gallus dormiēbat inter ramos arboris; at cānis ad radicem. Cū gallus, ut assōlet, cantābat noctu, vulpes audīvit eum, accurrit, et stans infēriūs rogābat, ut descendēret ad se, quod cūpēret complecti animal adeò commendābile cantu; autem, cū is dixisset, ut prius excitāret janitōrem dormientem ad radicem, ut descendēret, cū ille apēruisset; illā quārente, ut vocāret ipsum, cānis prosiliens dilacerāvit vulpem.

MOR.

Fabūla significat, prudentēs hominēs astu mittēre inimicos potentiōres sē, ad fortiōrēs.

**A** Dog and a cock companions were making a journey; but the evening coming on, the cock slept among the branches of a tree; but the dog at the root. When the cock, as he uses, was crowing in the night, a fox heard him, runs to him, and standing below asked that he would come down to her, because she desired to embrace an animal so commendable for his music; but, when he had said, that first he should wake the porter sleeping at the root, that he would come down when he had opened; she requesting, that he would call him, the dog leaping out tore the fox to pieces.

MOR.

The fable signifies, that prudent men craftily send enemies more able than themselves, to the stronger.

## FABLE CXCV.

*De Ranis.**Of the Frogs.*

**D**UÆ ranæ pascēbantŭr in palūdē; autem æstāte palūde siccātā, quærēbant aliam; cæterŭm invēnerunt prōfundum putēum; quo vīsō, altērā dixit altēri, heus, tu, descendāmus in hunc putēum; illā rēspōndens ait, si āquā aruērīt et hīc, quomōdo ascendēmus?

**T**WO frogs were feeding in a marsh; however in summer the marsh being dried up, they strove to find another; but met with a deep well; which being seen, the one said to the other, soho, you, let us go down into this well; the other answering says, if the water would dry up also here, how will we get up?

MOR.

Fabŭla declārat, quòd nullæ res sunt agendæ inconsiderātē.

MOR.

The fable declares, that not any things are to be done inconsiderately.

## FABLE CXCV.

*De Leōne et Urso.**Of the Lion and the Bear.*

**L**EO et ursŭs, quum cēpissent magnum hinnŭlum, fugnābant de eo, et vulnerāti graviter à seipsis jacēbant defatīgāti. Vulpēs, vidēns eos prostrātos, et hinnŭlum jacentem in medio, rāpuit hunc, et fugiēbat. Illi vidēbant, sed quia non pōtuerant surgere, dicēbant, heu! mīserōs nos, quia labōrāvī-  
mŭs vulpi.

**T**HE lion and the bear, when they had taken a large fawn, fought about him, and being wounded grievously by one another they lay down tired. A fox, seeing them prostrated, and the fawn lying in the middle, snatched him, and ran away. They saw him, but because they could not rise, they said, alas! wretched us, because we have been labouring for the fox.

MOR.

Fabŭla *significat*, quòd  
dum alii *labōrant*, alii  
*potiuntur* prædā.

MOR.

The fable *intimates*, that  
whilst some are *labouring*, others  
enjoy the prey.

## FABLE CXCVI.

De CASSITA.

Of the LARK.

CASSITĀ, *capta* laqueō,  
*dicebat* plorans, *hei!*  
mihi *misere* et *infelici*,  
nec *surrīpui aurum* neque  
*argentum* *cujusquā*;  
*autem granum tritici* fuit  
*causā* meæ *mortis*.

THE lark, *taken* in a *snare*,  
*said* *lamenting*, *ah!*  
me *miserable* and *unhappy*,  
I have *neither stolen the gold* nor  
*the silver* of any one;  
but a *grain of wheat* has been  
the *cause* of my *death*.

MOR.

Fabŭla *tendit* in *eos*,  
qui *obēunt* *magnum feri-*  
*cūlum* ob *inūtile* *lucrum*.

MOR.

The fable *points* to *them*,  
who *undergo* *great dan-*  
*ger* for *unprofitable* *gain*.

## FABLE CXCVII.

De Leōne confecto senio.

Of the Lion worn out with age.

CUM *leo senuisset*,  
*nec posset quærere vic-*  
*tum*, *machinabatur* *viam*,  
*qui alimentā* *haud deessent*  
*sibi*. *Igitur ingressus*  
*speluncam*, *jacens*, *simulā-*  
*bat se vehementer ægrōtare*.  
*Animalia*, *pūantiā* *se*  
*verē ægrotrare*, *accēdebant*  
*ad eum gratiā* *visitandi*;  
*que leo capiens* *mandū-*  
*cābat singulātīm*. *Cū*

WHEN the lion had grown old,  
and could not get a li-  
ving, he contrived a way,  
how provisions would not be wanting  
to him. Therefore having entered  
his den, lying down, he feign-  
ed that he was grievously sick.  
The beasts, thinking that he  
really was sick, came to him  
for the purpose of visiting him;  
which the lion catching ate  
up one by one. When



*jam occidisset multa animalia, vulpēs, arte leonis cognitā, accedens ad aditum speluncæ, stans extērius, rogat leonem quomodo valerēt. Leo respondens ei blandē ait, filia vulpēs, cur non ingrēdēris intrō ad me? Vulpes ait non illepide, quoniam, mi herē, cerno equidem perplūra vestīgia animalium ingredientium, sed nulla vestīgia eorum egrēdientium.*

MOR.

*Fabula significat, quod prudens homo, qui providet imminentia pericula, facile devitat illa.*

*now he had killed many animals, the fox, the art of the lion being known, coming to the entrance of the cave, standing without, inquires at the lion how he did. The lion answering her courteously said, daughter fox, why do you not come in to me? The fox said not unpleasantly, because, my master, I perceive indeed very many tracks of animals going in, but no tracks of them coming out.*

MOR.

*The fable signifies, that a prudent man, who foresees threatening dangers, easily avoids them.*

### FABLE CXCVIII.

*De Leōne et Tauro.*

*Of the Lion and the Bull.*

**L**EO sēquēns ingentem taurum per insidias, cū accessit propē, vocavit eum ad cœnam, inquiēns, amice, occidi ovem, cānābis mecum hodie, si placet tibi. Postquam discubuisse, taurus conspicions plūres lebētes, et obeliscos pāratos, et ādesse nullam ovem vōlūt decēdere; quem leo perspicēns jam ābeuntem, rogāvit, cur abiret. Taurus respondit, equidem

**A**LION pursuing a large bull by treachery, when he came near him, invited him to supper, saying, friend, I have killed a sheep, you shall sup with me to-day, if it please you. As soon as they had sitten down, the bull seeing many caldrons, and spits ready, and that there was no sheep there, wished to depart, whom the lion perceiving now going away, asked him, why he was going away. The bull answered, indeed

non abeo de nihilo,  
cū vīdeā instrumenta  
pārāta non ad cōquendum  
ovem, sed taurum.

I do not go away for nothing,  
when I see the instruments  
prepared not for dressing  
a sheep, but a bull.

MOR.

Fabūla significat, quod  
artes imprōbōrum non  
lātent prūdētēs.

MOR.

The fable signifies, that  
the arts of wicked men are not  
hidden from the wise.

### FABLE CXCIX.

*De Ægrōto et Mēdico.*

*Of the sick Man and the Doctor.*

**Æ**GER rogātus à  
mēdico de sua  
salūte, respondit, se  
sudāsse violenter; mēdī-  
cus ait, id fuisse bōnū;  
rogātus ab eōdem mēdico  
secundō quomodo inveniē-  
bat se, ægrōtus inquit,  
se fuisse comprēsum ve-  
hementi frīgore: mēdīcus  
quōque ait, id fore ad  
salūtem: interrōgātus  
tertio ab eōdem, quomodo  
reperiēbat se, ægrotus  
inquit, se non potuisse  
digērere sine magnā diffi-  
cultāte. Mēdīcus ait rursus,  
id fuisse optimum ad  
salūtem; deinde, cū  
quīdam domesticōrum  
interrōgāret ægrotum,  
quomodo valēret, ait ille,  
ut mēdīcus ait, mihi sunt  
multā et optima signā

**A** Sick man being asked by  
the doctor about his  
health, answered, that he  
sweated vehemently; the doc-  
tor says, that that was good;  
being asked by the same doctor  
a second time, how he found  
himself, the sick man said,  
that he was seized with a vehe-  
ment cold: the doctor  
also says, that that would be for  
his health: being asked  
a third time by the same, how  
he found himself, the sick man  
said, that he was not able  
to digest without great diffi-  
culty. The doctor says again,  
that that was very good for  
his health; afterwards, when  
a certain one of the domestics  
asked the sick man,  
how he did, said he,  
as the doctor says, I have  
many and very good symptoms

*ad salūtem, tāmēn for life, notwithstanding*  
*disp̄er̄o illis signis. I die with those symptoms.*

MOR.

*Fabūla indicat, assentā-  
 tōrēs esse culpāndōs.*

MOR.

*The fable shows, that flatter-  
 ers are to be blamed.*

## FABLE CC.

*De quōdam Lignatore.*

*Of a certain Wood-Cutter.*

**D**UM quīdam lignā-  
 tor scindēbat lignum  
 juxta flūmen, dīcātum Deo  
 Mercūrīo, secūris casu  
 dēcīdit in flūmēn. Igītūr  
 affectūs multo mōrōre,  
 considēbat gēmēns juxta  
 ripam flumīnis. Mer-  
 cūrīus, mōtus misēricordiā,  
 appāruit lignario, et  
 rogāvit causam sui fletūs;  
 quem sīmūl ac dīdīcit,  
 offerēs aurēam secūrim,  
 rogāvit, utrūm esset  
 illa, quam perdīderat. At  
 pauper nēgāvit esse  
 suam. Sēcundo Mercūrīus  
 detūlit altēram, argentēam;  
 quam, cūm pauper  
 negāret quōque esse suam,  
 postremō Mercūrīus detūlit  
 lignēam; cūm pau-  
 per assentīret, illam esse  
 suam, Mercurius, cognoscens  
 illum esse homīnem vērūm  
 et justū, dēdit omnes sibi  
 dōno. Igītūr lignā-  
 rius, accēdens ad sōcīos,  
 declārat quod accīderat

**W**HILST a certain wood-  
 cutter was splitting wood  
 near a river, dedicated to the God  
 Mercury, his ax by chance  
 fell into the river. Therefore  
 affected with much grief,  
 he sat down sighing near  
 the bank of the river. Mer-  
 cury, moved with compassion,  
 appeared to the wood-cutter, and  
 asked the cause of his weeping;  
 which as soon as he learned,  
 bringing to him a golden ax,  
 he asked, whether it was  
 that, which he had lost. But  
 the poor man denied that it was  
 his. A second time Mercury  
 brought him another, a silver one;  
 which, when the poor man  
 denied also to be his,  
 at last Mercury brought  
 a wooden one; when the poor  
 man agreed, that that was  
 his own, Mercury knowing  
 him to be a man true  
 and just, gave them all to him  
 for a gift. Then the wood-  
 cutter, coming to his companions,  
 declares what had happened

*sibi.* Unus ē socius  
volēns experiri id, cum  
accessisset ad flumen, dejecit  
secūrim in aquam, deinde  
consedit flens in ripā;  
causam cujus flētus cum  
Mercurius audivisset, affe-  
rēns aurēam secūrim, rogāvit,  
illāne esset, quam  
perdidērat: quam, cum  
assereret esse suam, Mer-  
curius, ejus impudentiā cog-  
nitā, nec tradidit ei  
aurēam, nec suam.

MOR.

Fabūla significat, quod  
quantō propitiōr Deus est  
probris, existit infe-  
stior improbis.

*to him.* One of his companions  
willing to try it, when  
he had come to the river, threw  
his ax into the water, then  
he sat down weeping on the bank;  
the cause of whose weeping when  
Mercury had heard, bring-  
ing a golden ax, he asked him,  
whether that was it, which  
he had lost; which, when  
he asserted to be his, Mer-  
cury, his impudence being  
known, neither gave him  
the golden one, nor his own.

MOR.

The fable signifies, that  
the more kind God is  
to the honest, he is the more se-  
vere to the wicked.

### FABLE CCI.

*De Medico, qui curabat  
insānos.*

*Of the Doctor, who cured  
mad people.*

**P**LURēs colloquēbantur de  
superflūā curā eōrum,  
qui alunt cānēs ad aucū-  
pium. Quīdam ex iis  
inquit, stultus Mediolāni  
rīsīt hos rectē. Cum  
fabūla posceretur, inquit,  
fuit mēdicus, civis Medio-  
lani, qui suscipiebat  
sanāre insānos delātos ad se  
intra certum tempus:  
autem curatio erat hujus  
mōdi; habēbat dōmī  
aream, et in ea lacūnam  
fætide āquæ, in quā

**M**ANY were talking of  
the needless charge of those,  
who feed dogs for fowl-  
ing. A certain man of them  
says, the fool of Milan  
laughed at these justly. When  
the story was demanded, he said,  
there was a doctor, a citizen of  
Milan, who undertook  
to cure mad people brought to him  
within a certain time:  
but the cure was of the following  
kind; he had at his house  
a court, and in it a pond  
of stinking water, in which



ligavit eos nudos ad palum, alios usque ad genūa, alios usque ad ventrem, nonnullos profundius, secundum gradum insanīæ; ac tamdiu macerabat eos aqua, quoad viderentur sanā mente. Quīdam est allatus inter ceteros, quem posuit in aquam usque ad femur, qui cepit resipiscere post quindecim dies, et rogare suum medicum, ut reduceretur ex aqua; ille exemit hominem a cruciatu, tamen eā conditione, ne egrēderetur\* arēam. Cū paruisset aliquot diebus, permisit, ut perambularet totam domum; at ut non egrēderetur exteriorē januam; (sociis, qui erant multi, relicti in aqua;) paruit mandatis medici diligenter; verō stans super limen quōdam tempore; (nam non audēbat egrēdi) vidit juvenem venientem in equo cum duobus canibus, et accipitre; motus novitate rei; (etenim non tenebat memoriā quæ viderat ante insaniam;) cū juvenis accessisset, ille inquit, heus, tu, oro, responde mihi paucis: quid est hoc quo vehēris? inquit, est equus.

he bound them naked on a stake, some as far as to the knees, others as far as to the belly, some deeper, according to the degree of their madness; and so long he starved them in the water, till they would seem of a sound mind. A certain man was brought among the rest, whom he put into the water as far as to the thigh; who began to come to his wits after fifteen days, and to ask his doctor, that he might be brought again out of the water; he took out the man from the torture, yet on that condition, that he should not go beyond the court. When he had obeyed some days, he suffered him, that he might walk over the whole house; but that he should not go out of the outward gate; (his companions, who were many, being left in the water;) he obeyed the orders of the doctor diligently; but standing upon the threshold on a certain time; (for he did not venture to go out) he saw a young man coming on a horse with two dogs, and a hawk; moved with the novelty of the thing; (for he did not retain in his memory the things which he had seen before his madness;) when the young man had come near; he said, soho, you, I pray, answer me in a few things: what is this, on which you are carried? he says, it is a horse.

\* Compounded of extra and gradior. See Latin Grammar.



*Tum deinceps, quid vocatur hoc, quod gestas manū, et in quā re uteris? Ille respondit, est accipiter, et aptus captūi perdicum. Tum insānus pētit, et hi, qui cōmittantur te, qui sunt, et quid prorsūnt tibi? Ait, sunt cānēs, et apti, aucupio, ad investigandum aves. Autem hæ aves, causā capiendi quas pārās tot res, cujus pretii sunt, si conferās captūrām totius anni in unum? Cūm respondisset pūrvūm, nescio quid, et quod non excederet sex aurēos: insānus rogat, quānam sit impensā equī, cānum, et accipitris? affirmāvit impensam eōrum esse quotannis quinquaginta aureōs. Tum admīrātus stultitiā juvenis, inquit, oro, abī hinc ocyūs, antequam mēdicus redēat dōmū; nam si hic compērērit te, conjiciet te in suam lacūnam, velūtī insānissimum omnium, et collocābit te in aqua usque ad mentum.*

MOR.

*Hæc fabula ostendit, multas insāniās esse quōtidie inobservātas.*

*Then again, what is called this, which you are carrying in your hand, and in what way do you use it? He answered, it is a hawk, and fit for the catching of partridges. Then the madman inquires, and these, that accompany you, what are they, and of what use are they to you? He says, they are dogs, and fit, in fowling, for tracking the birds. But these birds, for the purpose of catching which you prepare so many things, of what price are they, if you add the catching of a whole year together? When he had answered a small price, I know not what, and that it could not exceed six guineas: the madman asks, what may be the expense of the horse, of the dogs, and of the hawk? he affirmed that the expense of them is every year fifty pieces of gold. Then having admired the folly of the young man, he says, I pray, go away hence quickly, before the doctor returns home; for if he would find you, he will throw you into his pond, even as the maddest of all men, and will place you in the water up to the chin.*

MOR.

*This fable shows, that many madnesses are daily unobserved.*

## FABLE CCII.

*De obstinātā Mulierē, quæ  
vocāvit Virum pēdiculō-  
sum.*

*Of the obstinate Woman, who  
called her Husband lousy.*

**Q**Uædam mulier, supra modum contraria virō, ita ut vellet esse superior. semel, in gravi altercatione cum eo, vocavit eum pēdiculōsum. Ille, ut retractaret illud verbum, contundebat uxorem, cædens illam pugnis et calcibus. Quō magis cædebatur, eō plūs vocavit illum pēdiculōsum. Vir tandem lassus verbèrando illam, ut superaret pertinaciam uxoris, demisit in flumen per funem, dicens, se suffocaturum eam, si non abstineret talibus verbis. Illa perstabat nihilò minus continuare illud verbum, quamvis fixa usque ad mentum in aquā. Tum vir demersit eam in flumen, ita ut non posset loqui amplius, tentans si posset avertere eam à pertinaciā timore mortis. At illa, facultate loquendi ademptā, exprimēbat digitis, quod nequibat ore: nam, manibus erectis supra caput, unguibus utriusque pollicis conjunctis, dedit

**A** Certain woman, beyond measure contrary to her husband, so that she wished to be superior, once, in a grievous quarrel with him, called him lousy. He, that she might retract that word, bruised his wife, beating her with his fists and heels. The more she was beaten, the more she called him lousy. The husband at length tired with beating her, that he might overcome the obstinacy of his wife, let her down into a river by a rope, declaring, that he would suffocate her, if she would not abstain from such words. She persisted never the less to continue that expression, although fixed up to the chin in the water. Then the husband sunk her into the river, so that she could not speak more, trying if he could turn her from her obstinacy by the fear of death. But she, the faculty of speaking being taken away, expressed with her fingers, what she could not with her mouth: for, her hands being raised above her head, the nails of each thumb being joined, she shewed

*quod opprobriūm pōtuit* what reproach she could  
*vīrō illo gestu.* to her husband by that gesture.

MOR.

Hæc fabŭla indicat, quod  
 quīdam rētīnēbunt suam  
 pērtinaciam etiam pēricūlo  
 mortis.

MOR.

This fable shows, that  
 some persons will retain their  
 obstinacy even in the danger  
 of death.

FINIS.













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